

The American Friend

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For Friendly Thanksgiving

ON this our national holiday, millions of people will pause once again, in gratitude for the blessings which are theirs. The acknowledging of personal benefits must be left to the individual; our President in his annual proclamation has reminded us of the privileges—along with responsibilities—which we enjoy as American citizens. But what of us as Friends? What special tokens of divine favor and of human affection and attainment have been vouchsafed us for which we needs must voice our heartfelt gratitude? Surely they are many.

We of the Five Years Meeting have just attended, either in person or by proxy, a great homecoming to which came not only members of our own immediate group, but representatives of the larger circle of All-Friends. At those sessions we were aware of the splendid synthesis of human fellowship and divine guidance which enveloped us and made possible our united search for an interpretation of the mind of Christ for today.

In the various Commission reports were reviewed the past accomplishments of our Society, and for those great achievements we were and are devoutly thankful. But these significant and penetrating reports were much more than self-congratulatory resumé's of by-gone glories. They were, above all, stirring challenges to present action. The needs of today were uncompromisingly set forth; signposts for our direction in the various areas of the social order were erected. The question is—do we have the desire and the courage to follow them?

Friends assembled at Richmond last month manifested a united purpose to follow the mind of Christ. Is that still their purpose as, in their home communities, they run afoul of conditions which call for its application? If it is, and if they are able to invigorate their own meetings with the inspiring message of our recent sessions, then indeed do Friends have cause for thanksgiving. For to "a world society based on force and plagued with fear, and with turmoil and tension all about," we shall have a message of love and service, and the wish and the will to deliver it.—L. H.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

WHAT GOES ON DAY BY DAY AT THE GENEVA CENTRE

We at 20 South 12th Street are often asked, verbally or by implication, what do our representatives do in our Foreign Centres? No criticism is implied by this query; it is an honest attempt on the part of concerned people to visualize definitely the outreach, and means by which that outreach is attained, of representatives of the Society of Friends in other lands. It is not an easy question to answer for more reasons than one. There are four Centres under the administration and maintenance of American and English Friends, each in a different land with different social and political backgrounds, to say nothing of the national temperament. Add to this the fact that the migrations of refugees, revolutionary movements, and momentary direction of local political propaganda are unpredictable, and each brings up unique and pressing problems that can be handled only in a haven of sympathetic understanding and goodwill, and you will begin to understand something of the difficulty of enumerating briefly and concisely what our representatives do in our Foreign Centres.

Punctually, four times a year, Bertram Pickard, English representative in the Geneva Centre, prepares a report of activities. The one for the period, July—October, 1935, has just been received—and is an excellent answer. All of it would bear quotation, but space will not permit. The Report begins with a section on "Summer Migrants" and recounts the visits to the Centre of groups and individuals of various nationalities:

"We have never had a more crowded international season, since the economic crisis began in 1930. As one sign of the increased activity, witness the increased attendance at our Sunday morning meetings. For several years past the big room has sufficed to accommodate everybody. This year the meeting overflowed into the office several Sundays in succession.

ON THE MARGIN OF THE ASSEMBLY

"I have said that the Italo-Abyssinian conflict, which has developed into a conflict between Italy and the League, has overshadowed everything else during these last three months. It has burdened our minds and spirits; it has naturally been reflected in our meetings for worship, and has formed the chief sub-

ject of conversation and discussion at all hours of the day and night.

"It has been the privilege of the Centre to bring Friends and others together for the pooling of knowledge and wisdom, and to cooperate actively in the thought and action of international organisations working for peace and disarmament, notably the International Consultative Group (of which the writer is Chairman) which comprises representatives directly, or indirectly, of some thirty international societies.

COLONIAL QUESTIONS ON THE TAPIS

"On the evening of Friday, September 6th, some thirty Friends and others gathered at the Centre, and having cleared the ground by an exchange of information and views on the immediate situation, plunged deep into a discussion of the Colonial question, including the Mandates system, access to raw materials and markets, connexe economic questions, etc. It was a night of Knights! Sir George Paish held high the flag of economic Liberalism, despite the efforts of Sir Percy Harris, as a Parliamentarian, to add a certain political pragmatism to the orthodox creed.

"But the chief liveliness centred round the person of Sir John Harris, who, though usually going to bed betimes, as becomes a lobbyist in training, remained till nearly midnight, so deeply involved did he become in friendly controversy with a polyglot pack of younger men with special knowledge also, who pressed him hard on some questions of British imperial policy.

ECONOMIC AND DEMOGRAPHY ADDED

"The following evening (Saturday, September 7), at the headquarters of the W. I. L. and under the Chairmanship of Emily Greene Balch (who to our great regret has now left Geneva where she has been acting as Hon. International Secretary of the W. I. L. for the past two years or so) a meeting was held, in part at the instigation of Mr. Ben Marsh of the Peoples Lobby (U.S.A.), to consider possible economic solutions of the

present crisis. The result was the appointment of a small *ad hoc* committee which, after consultation with experts, produced a valuable draft resolution, and engaged in conversations with half a dozen delegations, including the French and British, with a view to promote the kind of settlement of the Italo-Abyssinian conflict which would not only be consistent with the Covenant, but which would pave the way for future peace by promoting international conference about a number of economic and demographic problems, failure to solve which is in part responsible for the present conflict and will certainly foster even greater conflicts in the future.

CONSULTATIVE GROUP AT WORK

"Utilising to the full the personal contacts engendered and conclusions reached as a result of the above two discussions, the International Consultative Group has held several meetings during the past two months, with the result that three documents have been issued by the Group and a great deal of publicity secured for them in various ways.

"On September 5th a Survey entitled, 'The Present Crisis in the League,' was issued in which, after an analysis of the League's comparative failure to prevent war, suggestions were made as to the kind of sacrifices and concessions which the Haves would need to make to the Have-Nots if real peace were to be assured. On September 24th this was followed up by a Resolution entitled 'Economic Remedies for Political Unrest,' which was sent to all delegations at the Assembly and to the press. Finally on October 12th, after hostilities had broken out and Italy had been declared an aggressor, a Statement entitled, 'Crisis and Opportunity,' was circulated to all constituent organisations, and sent for information to delegations, in which, in addition to the duty to bring hostilities to an end as speedily as possible, stress was laid upon the duty of the League to secure a settlement, which would not only be in conformity with the Covenant, but which would also 'demonstrate the League's determination to fulfill its mission as an instrument of war-prevention through the progressive removal of the causes of war.'

"In addition to the opportunity that has come to share largely in the preparation of these various documents, the writer has done his best to report faithfully and draw constructive conclusions from the facts, in articles and other journalistic contributions to the Quaker periodicals, *Peace* (organ of the National Peace Council), the *No-Frontier Press Service*, the *International Christian Press Service*, the *Westminster Press*, and the *Washington Post*."

SPECIAL NOTICE

The next meeting of the American Friends Service Committee will be held in New York City on November 30, at 2:30, at the Meeting House, 144 East 20th Street. A Fellowship Dinner planned by New York Friends, will follow the afternoon session.

THE AMERICAN FRIEND

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Some Next Steps

AS the recent sessions of the Five Years Meeting recede in time with the passing weeks, expressions of enthusiasm and elation over them continue. From different parts of the country, and from various groups of Friends, these expressions come. It is encouraging that this is so. Sometimes, the first flush of satisfaction passes shortly, indicating that the expression was largely emotional, without enduring basis of fact and experience. It is evident that the enthusiasm so generally expressed over the 1935 sessions is far from ephemeral. The conviction grows that those October days at Richmond marked achievements of substantial and permanent character.

The degree to which this proves true depends upon what action we get, in line with the spirit of the sessions. Freely paraphrasing Abraham Lincoln's classic words, the world will readily forget what we said at Richmond, as compared to what we do, in our meetings and communities, in the spirit and inspiration of those words. The latter must be incarnated in deeds.

Moreover, there is an important factor of timeliness, of promptness, to be considered. If we would profit most by the momentum gained through the sessions, we must go quickly about our Father's business. We must not allow interest to lag and enthusiasm to wane before proceeding to harness our expression of devotion to definite tasks.

Under the burden of this concern, we presume to name some next steps which Friends might well take. These are not all the steps, of course, that might be taken, but we believe them to be definite, practical points in a program of advance that Friends cannot afford to ignore.

1. During the sessions at Richmond, Friends sought to know the mind of Christ on many questions that are vital to the spiritual and material welfare of people today. That was but a stimulus to an attitude of seeking that should become general and continuous. It has been suggested that we may easily know the mind of Christ for us—that what we need is the will to do it. We grant the latter but are not so sure of the former. In some of the very complicated issues that confront us, it is not so easy as we may think to interpret the mind of Christ. Who of us is so well informed on them in all their various aspects that the illumination of fresh truth is not needed?

It is freely conceded that the Commission Reports contributed greatly to the common search during the sessions. They should be utilized for further study and discussion throughout the Five Years Meeting. As is explained elsewhere in this issue, another printing of the Reports is being made, with accompanying study outlines, for the effective use of discussion groups during the winter months. Adult classes in the Bible School, Young Friends groups, prayer meeting gatherings, and special groups organized for the purpose, might well give some time to the consideration of the important questions presented, in relation to the Christian and Friendly implications which are involved. Only an informed and an alert body of Christians can be effective. When both well informed and duly concerned, the size of that body is of relatively small importance. We urge the continued study of the Commission Reports as an approach to interpreting—and doing—the mind of Christ for today.

2. Several of the fraternal delegates and visiting Friends, in speaking their appreciation of the sessions, have exclaimed, "Why, I didn't know the Five Years Meeting was like that!" Our weakness is that so large a number of our own group know so little about the Five Years Meeting. What we must do is to make them know that it is "like that." This is our most difficult as well as our most pressing task. Our problem is largely the same as that of the economic order—one of distribution.

In short, how may we convey to Friends enough of the information and inspiration received at Richmond, and which symbolize the purpose and meaning of the larger body, to stimulate their interest and enlist their loyalty? This must be done, if at all, on the same basis of friendly acquaintances and fellowship that was so evident at Richmond. This means an emphasis upon personal contacts. One radiant Friend in the midst is worth more than a score of communications through the mail, necessary as the latter may be.

The immediate responsibility for such radiation rests naturally upon the Yearly Meeting delegations, and upon other Friends privileged to be present at the sessions. We have before us a copy of an admirable letter written by the Chairman of the New York delegation to all the local meetings in the Yearly Meeting, conveying to Friends something of the spirit and significance of the recent gathering. In this and in other

ways, and by personal visitation whenever possible, the radius of understanding and appreciation should be extended.

3. In keeping with and in furtherance of the above, may we stress the importance of increasing our reading public among Friends, as relates to Friends literature. A concerned and effective Society of Friends is impossible where there is general ignorance of Friends and what the Society stands for. The reading of good Quaker books should be aggressively encouraged—and of many other stirring books in harmony with Quaker ideals.

Our periodical literature should be more widely read. More Bible Schools should be using our own publications. We are gratified at the expression of concern that the subscription list of THE AMERICAN FRIEND be largely extended, and in line therewith we propose to launch soon, in cooperation with Yearly Meeting leaders, a concerted effort in this direction.

4. We have been writing of Friendly principles, ideals, and testimonies, all of which we should embody personally in our individual lives and in our meetings. Making these effective in the world through group action, however, involves programs of action and service. In the Five Years Meeting, specific boards and committees are charged with framing and carrying forward these programs. It will rest largely with them to harness up our ideals and our enthusiasm and make them pull the heavy loads which their profession implies. This requires adequate financial support. Throughout the past several years, contributions toward the united service of the Five Years Meeting have declined markedly. We are confident that the bottom of the downward movement has been reached and that we are ready to start on the upgrade

again. This must be so if the sessions of 1935 are in the long run to be significantly resultful.

Reference to the United Service Budget statement in this issue will show readers at a glance the present situation, and the relation of their respective Yearly Meeting thereto. May we all with one accord seek through our local and Yearly Meetings to bring up our contributions as a measure of our renewed faith and interest in our Friendly mission. Shall we not seek the mind of Christ on what we should give for his cause in the world today?

5. Finally, as incorporating all the above points, and others that might be mentioned, and stimulating all our concerns, we need to permeate our work and workers with an eager spirit of evangelism. We mean an evangelism that is inclusive of all areas of life, as so ably interpreted by Willard O. Trueblood in his presentation at the sessions last month. Our concern should be to make Christ lord of individual lives—and also lord of all those complicated human relationships which make life difficult and barren for so many.

The spirit of this inclusive evangelism should pulse through us all and through all our various agencies of service. Our concern for it should awaken our interest in our task of Religious Education. What an opportunity opens here in the light and inspiration of those October days of 1935—and what a responsibility! In varying aspects, the same may be said concerning all our departments of work. We have “good news” to pass on, “good news” as interpreted by Friends seeking to know and do the mind of Christ. May we proceed at once to go about telling it gladly.

Religion in Human Relations

Friends Testimonies for Today

THE question of Friendly attitudes and actions in the sphere of human relations, perhaps the most controverted of all of the subjects presented to and discussed by the Five Years Meeting group, was introduced by Clarence E. Pickett in his challenging address on “The Crisis of Religion in Human Relations.”

Declaring that “the present crisis in religion lies in the fact that religious people accept privileges involving injustice to others without feeling any sense of responsibility or penitence,” he claimed that a fine personal religion is not enough for the needs of today. A spirit of penitence must pervade not only our individual lives but also our social and human relations. It is very well to stress our love of Christ, but let us not forget his command to “love thy neighbor as thyself.” We are all participants, even though unwilling ones,

in the evils of our social and economic order. Every time we buy a commodity which involves injustice to someone else (specific references to injustices in the refining, automobile, and railroad industries were here listed), we should be penitent.

But for Christians, penitence is but a preliminary step; it should be followed by a willingness to make the personal sacrifices necessary to effect a remedy for the inequalities involved and a rescue of the lives “lost” because of these same inequalities. Thus far, the gestures of religious groups toward remedying social and economic injustices have been very feeble. Religious people have been content to criticize when they should have been correcting. Too many find it hard to break loose from their attachment to a fixed order. They have no solution for the present evils and no desire to find one. And therein lies the tragedy of re-

ligion today: that because it has no message, no one pays it any attention, that it is regarded, by the general public at least, as a valueless adornment which a person does or does not choose to wear.

In discussing inequalities in the economic field, Clarence Pickett said, “It ill becomes the Church to disparage governmental efforts and errors in difficult situations in which the Church, while knowing the needs, has done little or nothing.” Cooperatives were advocated as an economic measure sure to prevail, and the Church’s opportunity to sanction them before they were captured by political groups was stressed.

International relations as well as economic ones, are in dire need of an application of the deepest spirit of Jesus. Otherwise we cannot hope to combat successfully the threat to world peace offered by the present Italo-Ethiopian conflict and by the growing demand of dissatis-

fied and previously exploited nations.

The great powers must realize the imperative need for sacrifice; the spirit of religion must pervade both national and international politics.

The problem of race relations exhibits the same lack of application of Christian principles. Too often non-religious people take more Christlike attitudes on the race question than do professing Christians.

As Christians and Quakers we must awaken to a stimulating awareness of the world about us and of our participation in it. We must live in consciousness of conflict situations, and perhaps actually in those areas. To the drafting of new patterns of creative life for all, we must dedicate ourselves, secure in our knowledge that by so doing we are best expressing for this age the mind of Christ as interpreted by Friends.

Homer L. Morris, General Chairman of the Commission on Human Relations, then took charge of the meeting, and briefly introduced the six types of Quaker outreach exhibited by the various sections of his Commission—those on the Individual and the State, Economic Life and Relationships, International Relations and Peace, Race Attitudes and Relationships, Liquor and Narcotics, and Crime and Punishment.

THE INDIVIDUAL AND THE STATE

The Sub-Commission on the Individual and the State, under the guidance of its present Chairman, Elbert Russell, reported its findings in a group discussion, in which four members of that Sub-Commission discussed different phases of this question: How is the consecrated Quaker going to conduct himself in a totalitarian State when he believes in a totalitarian religion?

Speaking to this problem, Anna Jane Michener (Kans.) told of the resistance to compulsory drill offered by four non-Quaker, non-Mennonite Kansas students, which resulted in the State legislature making military training exemptions in Kansas land grant colleges illegal. That this is a problem which all of us, old as well as young, must face as Christians and Quakers was clearly demonstrated in her stirring call to Friends to dedicate themselves to the creation of a united public opinion against compulsory military training. Three queries, formulated by Kansas Friends for presentation to their Yearly Meeting, were offered for consideration: if the United States should declare war now, would you be prepared to follow the way of Christ and refuse to participate in it or to sanction it; if war were declared and you were summoned to the colors, would you defend your

pacifist position; is your Monthly Meeting sufficiently informed and spiritually zealous to make an impact for Christian peace upon the community?

WILEUR W. KAMP (N. Y.) a conscientious objector during the World War, raised the question of the adequacy of our present preparations for upholding the principles of peace. "In 1917 the Society of Friends, as a whole, was not prepared to meet the war issue; is it any better equipped today? Have we so grounded our young men in our beliefs that if war comes they will have standards by which to guide their conduct? Are we as a Society so imbued with our traditional Quaker peace testimony that we can be effective peace-makers in spiritual as well as physical warfare?"

PERRY KISSICK (Ind.) in reviewing the main points in the historical philosophy of the Society of Friends toward the State showed that our Society has never been antagonistic to government as such, although it has held and now holds that an individual's supreme duty is obedience to an enlightened conscience; that it has consistently maintained that the most Christian form of the State is the democratic one; and that it has always frowned upon violent and revolutionary opposition to State policies. Each of us, he said, is called to discover for himself, and then teach to others, a new way, and we must be prepared to take our chances in a world not yet familiar with this new way.

ELBERT RUSSELL (N. C.) stressed the constructive power of non-violence as a means of effecting social progress. Assuring us that "continuous, bloodless revolution" has been the traditional method of Friends in changing governmental policies to which they could not subscribe, he urged us to look upon non-violence not as a negative but as a positive position. It is that, he asserted, because those who practice it, by their criticism of the existing order, challenge public opinion; because their sincerity, the sincerity of a high-minded consecrated group, is bound to leave an impression upon the public mind; and because their innocent suffering will command the attention and arouse the sympathy of men. We must live by faith, faith in the power of non-violence and the ultimate triumph of love, secure in our knowledge that "that of God in every man" will eventually lead to a general comprehension of that desire for the common good which motivates our actions.

ECONOMIC LIFE, RELATIONSHIPS

In introducing the subject and the Chairman of the Sub-Commission on Economic Life and Relationships, Homer Morris, by way of explanation of the difficulties involved in a complete under-

standing of this sphere of human relations, told of the initial resentment felt by the unemployed miners at Neffs, Ohio, toward the college workers at the A. F. S. C. Camp there. These volunteers were dubbed the "rah, rah" boys, and it was only after they had demonstrated their willingness and ability to work side by side with the miners in the construction of a swimming pool that the use of that sobriquet ceased. "It is a question," said the General Chairman, "whether this Five Years Meeting group, which, on the whole, is a privileged body, can realistically consider the problems involved in our present economic chaos, but a sympathetic and intelligent attention to the findings of this Sub-Commission will go far in supplementing our lack of knowledge."

"The report of the Sub-Commission on Economic Life and Relationships," said W. Bruce Hadley, Chairman, "is based on the premise that the Christian religion has some claim on us in the field of economics where men's lives are concerned."

In verifying his statement that "Christians in every age have felt the necessity of applying the gospel in their own particular economic relationships," he cited specific examples of the economic testimonies of early Christians and early Friends.

While admitting that the moral laxity of individuals, singly and collectively, was in part responsible for the economic ills of the present, he asserted the belief that "the advanced stage of development of our competitive, profit-seeking economy causes evil almost impersonally of itself. . . and makes for an order of things which is beyond the power of individual firms to hold in check, or of the individual victims to surmount. Such an unjust social order not only deprives multitudes of men of any real economic liberty, but has in it the seeds of destruction of other forms of human liberty. The Christian Church can do no more than condemn the causes which produce these results and commit itself to an unrelenting purpose to find a more Christian basis for economic relationships."

The question is often raised—does religion have a message in the economic field? Our answer is, "Yes." E. Stanley Jones was right when he said that one of the weaknesses of the Church today, is that the virile meaning of the program of Jesus has been so overspiritualized as to be almost lost. Christianity has the program and the vitality to change the world if it will but apply them. And unless it does it must abdicate.

What then should be the goals of a Christian economic order? They should,

first of all, be stated in terms of effects upon human personalities, and should give affirmative answers to these queries: do conditions become more favorable for the more abundant life of men in the Kingdom; do they make possible the material basis upon which may be built the cultural, intellectual, and religious life which is the essence of a society of mutual service and love?

"The mind of Christ sits in judgment on the forces responsible for the devastation of human lives; surely it is leading us in our day toward the conviction that only a transformed social order can be right—an order in which men live by something better than the rule of self-interest, and in which our vastly increased capacity to produce is held and administered in relation to human need."

William Simkin, a member of the Sub-Commission, spoke of his three and a half years of experience (first as an A. F. S. C. worker and now as business manager of the Mountaineer Craftsmen's Co-operative Association) among the unemployed miners of West Virginia, stressing the physical, mental, and spiritual evils there wrought by the abandonment of the coal mines. "And the things which I found at Crown Mine," he affirmed, "are being duplicated all over the country. Everywhere natural and human resources have been exploited by capitalism. The profit motive has failed and will fail us. Friends today cannot separate economics and religion. The coal miners who are my neighbors, as well as the under-privileged elsewhere, are children of God, but we cannot hope to minister to them spiritually while we keep them in an economic hell. We must first realize the evils of our present system and then as Friends go forward and find a way out."

William C. Dennis, while not a member of the Sub-Commission, spoke to its report in voicing his concern that the theories and statements of its members must not be regarded as official pronouncements of the Society of Friends. "In ascertaining the mind of Christ in economic relations, we must remember that Christ left no detailed instructions for our guidance in making this a better world; he merely admonished us to love God and our neighbor. But for Christians these commandments are sufficient since they afford opportunity for self-education." Declaring that "tolerance is the only philosophy possible and proper to the Society of Friends," he insisted that Quakers must retain their historical stand on freedom of opinion and action for everyone.

In dealing specifically with the published report, he indicted that document for its failure to mention things which he placed on the credit side of our pres-

ent civilization, such as his belief that a general and widespread physical comfort prevails among people today, and that a great deal of the much-talked of suffering is self-imposed. He also scored the report for its failure to list communism, along with fascism and war, as one of "the fates which are not only intensely evil in themselves but which will render healing of human wrongs immeasurably more difficult."

Alvin T. Coate, as a representative of business, likewise spoke "in rebuttal to the children of Pollyanna." Declaring that "business is the vehicle of civilization, if its wheels fail, human suffering begins," he protested against the "shockingly inept and crude intervention" of government into business affairs. "It is true," he stated, "that business as a whole does not yet emit the fragrance of Gethsemane, but there is a growing sense of responsibility which is of promise." Emphasizing the primary importance of individual redemption, he avowed that the formula offered by the report of the Sub-Commission for the solution of our economic ills can never be substituted for the beatitudes.

Brief replies to these adverse criticisms were allowed the first two speakers. Bruce Hadley reasserted his belief that the report of the Sub-Commission was Christian in inception and recommendations. He averred that the report, like the situations with which it deals, calls for penance and change, not for self-congratulation, while the goals it has endeavored to set up are Christian ones of human values. While regretting the distress caused to President Dennis by the failure of the report to name communism as one of the forces now threatening us, he said that no person on the Sub-Commission had suggested its inclusion and that it was the general consensus of opinion among them that it does not constitute the imminent danger which do fascism and war.

William Simkin remarked that since listening to the words of these older Friends, he was inclined to believe that "not all Pollyannas are young." He further said, "In the discussion of this Sub-Commission, we have arrived at an honest difference of opinion upon a significant question. We all agree that the present industrial situation is a bad boy, but we do not agree as to what should be done about him. Some of us think he can be changed; others think he had best be left alone."

G. Raymond Booth, speaking from the floor, said: We must put this question of economic relations upon a realistic and intellectual basis. This problem affects us where we live, and while, fundamentally, it is a problem of the irrationality of our system, which, like Topsy,

just grew, we must create from its chaos, a new social order. We must have a one hundred per cent commitment to a one hundred per cent gospel; not a one hundred per cent commitment to a ten per cent gospel.

Homer Morris, in closing the first session devoted to a discussion of our Economic Life and Relationships read the concluding paragraph of the published report of the Sub-Commission on that subject, a significant paragraph which well gives the tone of the entire report.

"Sensitive to all the light we have, we must dedicate ourselves to whatever part of the task of securing a Christian economic order that seems most pressing to us: Our innermost feelings, checked and confirmed, inspired and purified, by the mind of the Christian group, must guide us in our choice and in our activity. We shall not all see the same path; but as Christian groups and individuals follow their convictions into constructive and creative action, there will develop a more Christian social order."

RACE ATTITUDES AND RELATIONS

In inviting Five Years Meeting Friends to join the members of the Sub-Commission on Race Attitudes and Relations in their quest and adventure into this disputatious area of human relations, Edna W. Morris, Chairman, maintained that the interracial problem is one which must be studied in all its phases and warned us that if we approach it in a truly Friendly way we must do more than make a cursory rearrangement of previously held prejudices. The report itself, the joint work of the Sub-Commission and of the Race Relations Committee of the Philadelphia Yearly Meetings, was planned and written as a study outline in the hope that its circulation among Friends would fill a long-known need for a comprehensive and Friendly treatment of the race question.

Starting from the premise that the Quaker conviction of brotherhood still holds true, the report presents a brief historical resume of the traditional Quaker approach to the race question before it passes on to an evaluation of ten possible methods of approach open to us today. It asserts that "the Quaker testimony on race is not a fixed or static thing, neither is it an abstract theory. It is a growing and continuing application of fundamental principles to the changing circumstances of a changing world. It grows out of the experience of Friends with actual circumstances. . . In a certain sense Friends have no special testimony on race. But today—and perhaps even more in the future—race divisions represent a focal point on which many of the Quaker testimonies converge. . . With so many of our own principles at stake, and realizing the danger to all mankind which the continuance of interracial hostility threatens, it behooves the

Society of Friends to prepare itself for intelligent leadership in the cause of racial brotherhood."

Clarence Cunningham, a Chicago Negro Friend and a member of the Sub-Commission, said that while he could not speak for his race as a whole, he could testify to a significant change in attitude among Negroes in his own city during the past ten years. "Within that period, Chicago Negroes have become articulate; they will never again return to an attitude of satisfied dependence on white men." He attributed this change in outlook to their attainment of an at least partially satisfactory degree of economic independence, secured in part by cooperation with the business interests of the city, and in part by mass measures of the Negroes themselves.

L. Hollingsworth Wood, likewise a member of the Sub-Commission, presented an infrequently mentioned but challengingly pertinent aspect of the race question in his observations on the effect of racial discrimination upon the discriminator. Reminding us that the contribution of the Society of Friends to the creation of a Christian attitude toward minority groups has always been outstanding, he pointed out that Quakers have a long tradition of friendship with the Negro, a tradition which we must maintain and cherish in the face of today's crises. Too often we hold up to the Negro an attitude of association and then deny it by our actions. But it is ourselves we harm by so doing, for when we refuse brotherhood to a minority group, we turn upon ourselves the seeds of discord. The admonition to look in the hems of our own garments for the seeds of selfishness, which are the seeds of war, needs to be heeded now. The ultimate repercussions of the present Italo-Ethiopian situation may in time be traced to the apathetic hostility of white men toward black men expressed in the commonly heard, "Oh, well, why not let the Italians run those Negroes?" "I plead with Friends not to let our hearts be atrophied by prearranged racial prejudices, but to give them freedom for expansion in the love of God, and, under the guidance of an awakened conscience, may we forge ahead to a discovery of the mind of Christ in interracial matters and to an application of that mind in our treatment of our Negro brothers who have been so wronged and to whose splendid creative faculties we have so long denied expression."

GENERAL DISCUSSION

RICHARD RHOADS (Phila.): I wish to present a concern which has arisen among young Friends since the denial of food to a colored Friend by a local restaurant. Young Friends would like to ask the advice of the Five Years Meet-

ing group as to the steps which should be taken to express our sorrow over this incident; we suggest the appointment of a permanent committee to study the race question; and we recommend that this Five Years Meeting put itself on record as against racial discrimination both within and without our body.

TOM JONES (President of Fiske University): I want to speak to this splendid concern of our young Friends. Those of us who have worked among Negroes know what young Friends mean when they speak of racial discrimination "in our midst." In spite of the teaching of our great exemplar, John Woolman, our treatment of the Negro has not always been in accord with our Quaker principles. For many years the white race has forced segregation upon the black one; now the Negro is willing and ready to segregate himself, and if racial animosity is to be dissipated, white people must go into Negro centers and demonstrate their opposition to segregation.

HOWARD BENNETT: As a recent graduate of Fiske University, I voice the attitude of young Negroes. We want a place in the American social order, and compromise overtures will not satisfy us. To obtain this, three things are necessary: both whites and blacks must become conscious of the injustices and inequalities undergone by the latter; intelligent leadership for the Negro must be found and fostered; and the Negro must be integrated into the American population not as a Negro but as a man.

INTERNATIONALISM AND PEACE

E. Raymond Wilson, Chairman of the Sub-Commission on International Relations and Peace, declared that the time has come for Friends to assume active leadership in a wide-spread movement for peace which will include not only opposition to war but also the readjustment of economic injustices. "United States neutrality must not be allowed to lead to international isolation if war is to be prevented. The foreign policy of our country during the last fifteen years has been made up of a long series of acts and measures which betray our lack of international good will and cooperation. These must be reversed before we can hope for any lasting peace. The next three years will be crucial ones. General war may result from the expansion programs of any of three nations, Italy (whose penetration into Ethiopia is even now testing the effectiveness of the peace machinery of the League of Nations), Germany and Japan. We await with anxiety an unknown future, for which we can best prepare by training ourselves in the methods of non-violence in conflict situations and by developing and

maintaining a positive rather than a negative peace testimony."

Ray Newton, A. F. S. C. Secretary, speaking on the strategy of the peace movement, mentioned specific steps which should be taken promptly if participation of the United States in the threatening general war is to be averted. "If war does come to Europe, the United States must stay out, must preserve, in a war-ridden universe, at least one area of sanity. But to create an enlightened public opinion, one which will in time of stress demand neutrality, we must be prepared to offer our time and talents unreservedly to the thorough broadcasting of the peace message. The present tide, though superficial, is one of isolation. It is with us now, but we must take immediate advantage of it, else its recession leave us stranded. The question which faces us is this: shall we save our own skins or those of the oncoming generation?" In closing he outlined in detail a proposed peace campaign which may be instituted throughout the United States in an effort to crystallize the present sentiment for peace and neutrality.

GENERAL DISCUSSION

FREDERICK J. LIBBY (Washington, D. C., Executive Secretary of the Council for Prevention of War): Ray Newton has understated the imminent menace to American peace. Even now we face a deluge of propaganda urging us to quell the Japanese advance in the East and to plunge into the maelstrom of European politics. We must work for peace, show what we, as Quakers, can do not only in a war but to prevent a war.

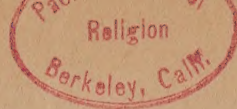
DAVID M. EDWARDS (Kans.): I endorse Ray Newton's proposed campaign and volunteer for service under the flag of peace.

EDITH W. S. SILVER (Balt.): I wish to stress the absolute necessity for a consecrated press in obtaining any degree of success in our peace work. We must work on and with the press of our country in our endeavor to spread the message of peace.

FRANCIS STURGE and WILLIAM F. NICHOLSON (London): While declaring their sympathy with the proposed peace campaign in the United States, they expressed their fear that, unless Friends were very careful, such a campaign would degenerate into an isolated effort to keep the United States from war. The Quaker peace testimony is for all, and Friends' efforts must be directed toward attaining a universal peace.

LIQUOR AND NARCOTICS

In offering its testimony to the Five Years Meeting, the Sub-Commission on Liquor and Narcotics, through its Chairman, G. Raymond Booth, said, "Christ's approach and emphasis were primarily



upon the fact and nature of God, the sacredness of human personality, and the glorious consequences of a combination of the two, and we believe that social reform, to be permanent, must grow out of that relationship."

Following a brief review of historical Friendly testimony on the liquor question and a resume of the evils of the chaotic control systems in force in the United States and Canada today, the Chairman reaffirmed the belief of the Sub-Commission that, for Friends, total abstinence, not merely temperance, is the goal. Friends must realize, however, that, in general, communities are sub-Christian and wish so to remain, and that "the only ground on which we may justifiably ask for prohibitory legislation is not religious, or moral, but social."

In upholding his declaration that legislation for social betterment is not only the right but also the duty of government, Raymond Booth quoted from the printed report:

"Society may justly decide . . . that it does not care to invade the personal habits of individuals to the extent of saying what they shall drink. But society may and should say that a man may not neglect his family in order to drink, that he may not drink and drive an automobile or engine or airplane at the same time, and that his drinking may not be done in such a manner as to be offensive to the public. Society may even decide that in order to protect itself from the drinker, no one may drink. Or it may decide that the real difficulty is due to the insatiable demand for profits and that the best expedient would be the socialization of the manufacture and sale of liquor."

In outlining the avenues open to Friends (constructive criticism of existing legislation, educational technique, and individual inner control) in their approach to the liquor question, he urged us to remember that drinking must be considered as a symptom as well as a cause of our social ills, that it is often "an escape mechanism from a world not economically adjusted." In the future "the liquor question must be faced as one segment of a total social problem infinitely more complicated than many had heretofore surmised. Temperance must cease to be regarded as a panacea and must take its rightful place as an essential factor in a better human society."

GENERAL DISCUSSION

SARAH H. HOGE (Balt.): I want to speak in support of those who major in the temperance phase of social problems. I, and many others, believe that repeal was not favored by most of our citizens, and that the restoration of prohibition is of paramount importance in curing our current social disorders.

GEORGE N. HARTLEY (Ind.): Someone once told me that William Gladstone had said that the liquor traffic had done more

damage to man than had war and famine and pestilence combined. I doubted the accuracy of that appalling statement, but later investigations proved its truth. History is full of the pronouncements of great leaders on the evils of liquor.

JOHN COMPTON (West.): I believe that the use of liquor and cigarettes destroys one's moral sense, and I have confirmation for my belief in the observations of an Indianapolis policeman who daily sees the evils which follow their use.

WILLARD O. TRUEBLOOD (Calif.): A saloon keeper once said of Timothy Nicholson, "He would be all right if he would let liquor alone." So with the Society of Friends. It has never let liquor alone. I think, however, that we fail to stress sufficiently the importance of preventing its use. That it can be done has been demonstrated by the success of our local Coordinating Council in lessening junior delinquencies.

CATHERINE MARSH (London): It may be possible for a person to be a Christian and smoke, but I am sure he could be a cleaner one if he did not. Friends should ask themselves, "Can I smoke and at the same time live a pure life?"

CRIME AND PUNISHMENT

In presenting the report of the Sub-Commission on Crime and Punishment, of which he was Chairman, Judge J. Hoge Ricks declared that "the only effective method for reducing crime, one of the most pressing and costly problems facing society today, is to remove the causes and influences which create criminals."

Following brief introductory remarks on crime—its definition, types, theories as to causes, and treatment—the Chairman listed the various reforms in criminal procedure effected by the Society of Friends. The origin of Quakers' concern for prison reform grew from their belief that in every man was to be found "that of God." To Friends, society owes the idea of imprisonment as the typical mode of punishing crime, and the doctrine that this imprisonment should not be in idleness but at hard labor. Later, by adding the principle of cellular separation, Friends created a modern prison system in its entirety. The service of Elizabeth Fry in changing prisoners' lives, prison conditions, and public opinion about prisons was mentioned.

While recognizing the progress made by modern penology in the treatment of juvenile delinquents and in the scientific approach to adult offenders, he insisted that the many evils of the present system require Friendly action so that opportunity for an abundant life may be open to all. As good citizens and as Friends, we must be concerned with the wide prevalence of crime; it is our duty

to discover the underlying economic and social causes which foster it and then strive to eradicate them. Friends themselves should be law-abiding, actively interested in the election of trustworthy public officials, and willing to cooperate with other religious and civic organizations in developing character building agencies.

Specific fields for Friendly endeavors were given: the substitution of State industrial farms for the antiquated jail system; intelligent reform in prison administration; a deep and continuing concern for the spiritual welfare of all those in confinement. He closed with a challenge to all Friends, but especially to young Friends, to enter this field of social service with a spirit of enthusiasm and consecration, assured that "there is no field which offers larger opportunities for devoted Christian service, nor is there anywhere greater promise of a rich harvest."

Speaking from the background of his three years in the war-time prison camps of England, where he was interred as a conscientious objector, and from his observations of American prisons made as a student of Thomas Mott Osborne, William Prideaux, a member of the Sub-Commission, voiced his concern that the Society of Friends shall lead out in an effort to cure criminals and to raise to them the ameliorating standard of love. "The prison system today is brutal and oppressive; its emphasis is on the safety of society; and men emerge from it, not helped, but hardened. If any lasting cure of criminals is to be effected, our law-enforcement officials, our policemen and our judges and our prison-keepers, must be kindly persons, and our institutions of incarceration, by abolishing punishment and granting all possible liberty to prisoners, must become, not dump heaps of human refuse, but places of mental healing."

Phyllis Cosand, also a member of the Sub-Commission, spoke of the concern of young Friends that we as individuals and as a Society should take more responsibility for juvenile delinquents in our own communities and for the conditions which breed them. Study and experimentation in the treatment of youthful offenders is needed and should be met by small private institutions, which, like Whites Institute in Indiana, can serve as laboratories to test methods of correction which, if practicable, can then be recommended for adoption to larger public penal establishments.

GENERAL DISCUSSION

WILLIAM SAYERS (Ind.): The power of religion to keep men from crime is great. When I was in England investigating the prisons there, I encountered an English prisoner, a young man who begged to be

excused from attendance at the required Church services. When asked what kind of worship he preferred, he replied, "I would like to go to a Quaker meeting because the Friends have the kind of religion that will keep boys like me from places like this." If our Bible Schools and Churches are full, our prisons will be empty.

BYRON HAWORTH (N. C.): It is important for us to remember that it is crime we hate and not the criminals. In my experiences as a lawyer, I often meet persons whose acts, while deplorable, are directly traceable to physical and mental maladjustments.

JAMES G. VAIL (Phila.): We must realize that legislation of itself can never cure social ills. The establishment of social justice must be preceded by the long, slow building up of a public opinion which will demand the eradication of the evils of our present system. Then, and then only, no matter what the type of existing government, will come social justice.

YOUNG FRIENDS INTO THE ECONOMIC BREACH

Concerned over the problems brought to light in the course of the report made by the Sub-Commission on Economic Life and Relationships, young Friends willingly forewent their planned program for Saturday night—a presentation of Charles Rann Kennedy's "The Terrible Meek"—and opened up that session to a continuation of the discussion begun on the preceding day.

In his opening remarks, explaining the reasons which underlay the change of program, David W. Day, Chairman of the Executive Committee of the B. Y. F. A., reminded Friends that participants in the discussion, to make their contributions creative, must not, while speaking from experience and with conviction on the serious questions which confront us on the economic front, forget the Friendly value to be gained from an exercise of grace and forbearance.

Asserting that "no Quaker can afford to trim the truth," David E. Henley opened the discussion with a concise summary of the evils of the present-day social order. The fundamental problem which faces modern western civilization is, can society itself become moral? If it cannot, it must fall. Good, clear, hard-headed thinking on this issue has already been done by Friends, but more is needed. We must bear in mind that our future social order will be a blend of the many present systems under which the world today is struggling, and that the success or failure of that ultimate and inevitable blend rests with us. We are morally responsible for the system under

which we live, and of which we are a part, and it is for us to repent and then act. In all conflict situations, the duty of the Quaker is clear: to appeal to the conscience of the oppressor, rather than to fan the hate of the oppressed. Unctuous intoning of the Beatitudes is an inadequate Christian exercise; we must examine and put into practice their implications in building a new and better social order, in which Christ, who is "the Christ of the thundering dawn of each new era," will be head.

GENERAL DISCUSSION

HOMER J. COPPOCK (West.): Too often we older people have scant respect for attitudes of Youth which differ from our own; we speak of Youth as critical when it is merely analytical. I see in young Friends' concerns a close and carefully thought-out religious approach, and I believe that if we would, we older Friends could learn a great deal from our young Friends' penetrating analyses.

PAUL J. FURNAS (Phila.): I should like Clarence Pickett to explain his use of the phrase, "essentially evil," in describing our present economic system.

CLARENCE E. PICKETT: I did not mean that all business is, in itself, evil, but that almost all industries perpetrate evils in their struggle to keep their place in our competitive system.

PAUL FURNAS: It seems to me that there is even today a great deal in business that is constructive. I think we are too prone to commiserate over the sick spots in business and pay little or no attention to its well spots.

DAVID DAY: It has been suggested in this Five Years Meeting that Friends return to the Beatitudes. That is an easy thing to say but a hard thing to do. I doubt the efficacy of speaking of the Beatitudes to underprivileged persons unless we are sharing the actual experiences of those bereft ones. Otherwise, how can we hope to understand and face the problems which are theirs?

RAYMOND BOOTH: What we need is a new conception of evangelism. We live in an airplane age and yet our definition of sin and our evangelistic concern are hold-overs from a horse and buggy era. The great sins of today are not personal but corporate; they are those group ones about which we know little but which we commit in cooperation with persons individually fine but corporately hellish. This is a problem toward the solution of which Friends should present a united front.

STANLEY HAMILTON (A.F.S.C. worker at Neffs, Ohio): I want to give three examples of economic acts which had spiritual significance. First: It was long a practice in the district in Ohio where I now live for store-keepers, professing

Christians, to loan money for a two weeks' period, at an interest rate of 15 per cent, (and with access to the Company's pay roll as security), to the coal miners, who thus had their attitude toward and estimate of Christianity conditioned by this unchristian usury. Second: In Belmont County, Ohio, in 1932, wages of coal miners dropped to fifty cents a day. I submit that those of us who bought coal mined at that wage were participating in an economic evil and were separated spiritually from those miners. Third: After the A.F.S.C. had administered relief to those living in the flood area around Crabapple, Ohio, one foreign-born miner came to me and asked the meaning of the Service star. When he finally understood that it represented a religious group, he exclaimed, "Church! That is for a Church! Then I want to join. What do I do?" It seems to me that our present problem is, how are we going to bridge the gap between ourselves and those who have been set aside by our economic order? For myself, and for many others, I can only say that the best solution lies in a sincere and gracious attempt to work out with those dispossessed their problems. I would speak a word, too, for the cooperative movement, its significance, and the danger that if neglected by Church people it will soon pass entirely into the hands of secular, and often selfish, organizations.

MURRAY S. KENWORTHY (Ind.): In the last few years, we have all witnessed much suffering under the existing system. During the last few days, we have heard many arguments for and against that present system. It seems to me that it behooves us as Christians and as a Society of Friends to study carefully the various phases of this human relations problem in order that we may be well prepared for the critical times which are ahead of us.

ERROL T. ELLIOTT (Ind.): It seems to me that religion ought to incite us to a thorough study of the problems presented here. It should also make us penitent and give us the will to change the *status quo*—once defined as "the Latin for the mess we're in." As Christians we must take these problems to the foot of the Cross and so pave the way for those who can offer adequate and workable programs of social change.

BOB WILLSON (Homesteader at Tygart Valley): I speak as a very young, young Friend, a two-year-old member by conviction. Throughout the sessions of this Five Years Meeting, I have noticed that fear, while denounced as a sin, is constantly being manifested. Fear is the outgrowth of misunderstanding and ignorance, and I would urge all Friends, and especially young Friends, to widen

the circle of their acquaintance to include groups and persons whom they now suspect. Young communists, fascists, etc., in their complete self-abandonment to the causes they hold dear, can give us a clue to the kind of dedication we should be eager to make to the support and propagation of our Quaker principles. Those people, I believe, are worshipping false gods, but they are doing so in a religious fashion. Can we not equal them in our devotion to true ones? "We are facing a period when we must either stop talking about salvation by the cross or take up the cross. We are not confronted with a war, we are in one, an economic one in which to attain God's solution we must be willing to give our all. I believe whole-heartedly in the possibility of a Friendly solution to the world's ills, but if it is to come we must bestir ourselves before other groups win the allegiance of the youth of today. The call just now, to young Friends, and to Friends everywhere, is to demonstrate the fact that there is a non-violent solution. It always thrills me, when people speak of non-violence as a strictly eastern usage, to remember that Christ was an Oriental and that Gandhi got his ideas on pacific resistance from an Ohio Friend."

BURRITT M. HIATT (Wil.): In the interest of understanding and cooperation, I would like to offer the suggestion that older Friends who are in business allow younger Friends to come to their plants, there to be given complete and confidential information and demonstration of the system under which they are operated. It seems to me that from such surveys, much mutual good will could result.

Surely the mind of Christ is leading us toward the conviction that only a transformed social order can be right—an order in which men live by something better than the rule of self-interest, and in which our vastly increased capacity to produce is held and administered in relation to human need.—W. BRUCE HADLEY.

If we make force the ultimate basis of society, we must be ready to use it. And to be prepared to use it in a democracy such as ours, we must create fear in order that the people will vote the necessary taxes to provide for defense. And as a means of creating this fear we propagandize our schools under the guise of patriotic education. We thus create an atmosphere in which it is impossible to build up a public sentiment willing to apply the principles of love and good will. We cannot build on force and on good will at one and the same time.—ELBERT RUSSELL.

GRIST FROM BUSINESS COMMITTEE MILL

Brief Resume of Action Taken On Various Matters at Recent Sessions

In our last issue appeared the principal statements on different issues adopted at the sessions of the Five Years Meeting in October. In addition to them, during the week many proposals were presented for action. Some of these came in the way of recommendations through the report of the Executive Committee. Some came through communications from Yearly Meetings, and others arose during the sessions, through individual or group concern. Practically all these questions were referred to the hard-working Business Committee for consideration and recommendation, and the action taken is summarized below.

NEW CYCLE OF SESSIONS

Postponement of the recent sessions from 1932 to 1935 had the advantage of clearing the way for appropriate action providing that hereafter the Five Years Meeting will occur in cycles divisible by five. Accordingly, the next sessions are set for 1940.

STUDY ON FRIENDLY TRAINING

The Commission on Friendly Training of Ministers and Members was continued and enlarged. As reorganized, it comprises two members each from the Boards on Missions, Young Friends Activities, Religious Education, and Education, and Errol T. Elliott, Director of United Promotion.

PREPARATION OF MINISTERS

From Nebraska Yearly Meeting came a communication suggesting that it is advisable for the better preparation of ministers to provide for a uniform study or reading course. The matter was referred to the Commission on Friendly Training.

MINISTERS' AND WORKERS' RELIEF

In the matter of a more adequate provision for the relief of ministers and missionaries, the Business Committee reported adversely on a suggestion from the Executive Committee that the Yearly Meeting resources for this cause be pooled and that an effort be made at this time to accumulate a larger fund for relief. Action was taken providing that each Yearly Meeting be asked to appoint a suitable person or committee to have this matter in charge, that person or the chairman of that committee to be ex-officio a member of the Five Years Meeting committee on that subject to study the question, including methods of equitable distribution. It was further recom-

mended that the avenues of approach to strongly financed life insurance or annuity companies for care of these problems on lines similar to well established teacher pension funds be further explored so that the cooperation of the individual, the Yearly Meeting, and the Five Years Meeting may be helpfully developed.

AVAUNT INDEBTEDNESS!

As reported by the Executive Committee, the indebtedness of the Five Years Meeting has been reduced to a note of \$3,539, now held by the Publication Board, and to a mortgage of \$3,500 on the Central Office property. As a sequel to this report, it was the action of the Meeting that "a determined effort be made to clear us of debt within the next five year period, and that a specific sum be added to the budget each year for this purpose until the indebtedness is liquidated."

BIBLE SCHOOL OFFERINGS

The Meeting approved the recommendation made in the report of the Executive Committee that, for the purpose of creating a larger interest in the entire program of our united service, our Bible Schools be encouraged to give their monthly offerings to the United Budget, instead of designating them to any one part of that Budget. The matter was referred to the Board of Religious Education for transmission to the Bible Schools of our Yearly Meetings.

WM. WADE HINSHAW'S WORK ENDORSED

In expressing its gratitude for the work in Quaker genealogy being done by William Wade Hinshaw, the meeting made this declaration: "At this time we wish to record our deep appreciation for the work being done by William Wade Hinshaw, of Washington, D. C., in behalf of Quaker genealogy and in stimulating various Meetings of Friends to safeguard their records and record books. At great personal expense and without thought of material gain for himself, he is compiling for permanent record the names, dates and acts of Friends in America. Such compilation, based upon Monthly Meeting records furnished him, will be placed by William Wade Hinshaw in the Library of Congress in Washington, D. C., and at the centers of such Yearly Meetings as have complied by supplying the Minutes he has requested. We urge Friends to cooperate fully in this effort. The Clerk of the Five Years Meeting is directed to supply William Wade Hinshaw with a copy of this Minute." The Executive Committee was instructed to give earnest attention to the subject of encouraging Yearly Meetings to take immediate and adequate steps to safeguard their own and subordinate meetings' records.

BOARD ON EDUCATION ENLARGED

In order that the personnel of the Board on Education might correspond to that of other Boards of the Five Years Meeting, provision was made for increasing its membership by the appointment, following recommendation of the Nominating Committee, of five members-at-large. In arranging the make-up of the Board, care is to be taken that at least five members of the whole Board are not directly connected with the administration of any of our colleges or schools. The Executive Committee was asked to consider the appropriation of funds sufficient to enable the Board to hold an annual meeting.

TO CHECK ON REMOVALS

From California Yearly Meeting came a communication suggesting the adoption of a somewhat complicated system of blanks so that our meetings could give and receive information of removals of members. The Executive Committee was instructed to work out some uniform blank for exchanging information as to Friends who have moved to other locations, and was asked to consider the suggestion that brief directions concerning the use of such forms be printed on the back of the blanks.

DELEGATES TO WORLD CONFERENCE

An invitation came from the World Conference on Faith and Order to name two delegates to represent the Five Years Meeting at the next meeting of the Conference to be held in Edinburgh, Scotland, in 1937. The following delegates and alternates were appointed: Delegates, Albert Russell and Alvin T. Coate; Alternates, Margaret T. Carey and Walter C. Woodward.

BIRTHRIGHT VS. ASSOCIATE

Western Yearly Meeting's request that the present system of associate membership, as provided in our Uniform Discipline, be replaced by reverting to the former practice of birthright membership, was referred to the Executive Committee with a recommendation that the whole matter of potential membership be thoroughly explored and a policy worked out that will tend to bring our children into conscious devotion to Christ and the Church, and will offer fellowship in the Society of Friends in some form of affiliate membership to those who do not desire full membership.

ENGLISH BIBLE ANNIVERSARY

The celebration of the four hundredth anniversary of the printed English Bible was heartily endorsed with the recommendation that Friends give fresh attention to the reading and study of the Scriptures, and make efforts to hold in all the organizations of our meetings suitable observances, in concert with other

Churches in the community, or separately, to insure the possession of a Bible by every household.

IN HEMS OF OUR OWN GARMENTS

The meeting concurred in the Business Committee's statement on race: "We deprecate all forms of race prejudice and would remind Friends of the words of John Woolman to seek in the hems of our own garments for the seeds of selfishness from which grow not only wars but those weeds which stifle the flow of friendliness in all the channels of our lives. We would beseech our members to take questions of race prejudices which they feel, for advice and solution to the Divine Light of the Spirit of God, confident that the honest devotion of our minds to such a guidance will bring to our lives the fervor of a Whittier or a Woolman in our own day." The meeting approved the use of the conference method in searching for truth in the interracial problems of our social order, and, to insure cooperation with the American Friends Service Committee in our interracial activities, directed that it be asked to set up a commission or council on interracial concerns among whose members would be Five Years Meeting Friends appointed by our Executive Committee.

ENLARGED EDUCATIONAL MOVEMENT

The following communication was referred to the Executive Committee. "The Young Friends Board and the Board on Religious Education unite in calling the attention of the Five Years Meeting to the need for a more adequate program of education in Christian and Friendly ideas, ideals and attitudes. We hold that children, youth and adults need to be instructed and led creatively into a larger knowledge of the total significance of Christianity and the total program of our Society. This, we feel, is immediately imperative. Our two Boards, we feel, are primarily involved in this enlarged educational movement. We therefore unite in requesting that the Executive Committee of the Five Years Meeting be instructed to give most earnest thought to this subject."

INVITATION EXTENDED

In recognition of the spirit of Friendly cooperation and inspiration found in the spiritual fellowship of the sessions of the Five Years Meeting, and in appreciation of the welcome contributions made to those sessions by the fraternal delegates, the Meeting instructed the Executive Committee to invite Oregon, Ohio and Philadelphia (Orthodox) Yearly Meetings to become members of the Five Years Meeting, and to ask other Yearly Meetings beyond the seas to send fraternal delegates to our next Five Years Meeting.

THE NEW DIRECTORY OF FIVE YEARS MEETING

Names of Executive Committee, Board and Officers for Ensuing Period

With the organization of the Five Years Meeting practically completed for the period, 1935 to 1940, we present the personnel below. The Executive Committee, it may be explained, constitutes the governing body *ad interim*, corresponding in function in a general way, to the Permanent Board of a Yearly Meeting. The Central Committee constitutes what would otherwise be called the Executive Committee of the larger Committee. The Finance Board proposes annually to the Executive Committee the budget of administrative expenses which are apportioned to the Yearly Meetings by per capita assessment. Functions of other Boards and Committees are sufficiently suggested, perhaps, by name.

THE EXECUTIVE COMMITTEE

PRESIDING CLERK

Rufus M. Jones, Haverford, Pennsylvania.

REPRESENTING THE BOARDS

Mission: George H. Wood, New England. Howard W. Cope, Indiana.

Peace: Tom A. Sykes, North Carolina. Prohibition and Public Morals: Raymond E. Mendenhall, Wilmington.

Young Friends: David W. Day, Indiana. Publication: Alvin T. Coate, Western. Religious Education: Edgar H. Stranahan, Indiana.

Finance: Alonzo M. Gardner, Indiana. Education: Raymond Binford, North Carolina.

Trustees (Ex-Officio): George H. Evans, Western.

American Friends Service Committee: Rufus M. Jones, New England.

YEARLY MEETING REPRESENTATION

Canada: Ella R. Firth, Toronto, Ontario. New York: John I. Lane, Poughkeepsie, New York.

Baltimore: Lindley D. Clark, Sandy Spring, Maryland.

Western: Dr. B. F. Andrews, Evanston, Illinois.

Iowa: Richard R. Newby, Des Moines, Iowa.

Kansas: D. W. Binford, Wichita, Kansas. Nebraska: Walter H. Wilson, Alda, Nebraska.

California: Frank W. Dell, Whittier, California.

MEMBERS AT LARGE

Lindley M. Binford, Portland, Maine.

Laurena H. Farquhar, Wilmington, Ohio.

Isaac T. Johnson, Urbana, Ohio.

Nellie H. Markle, Richmond, Indiana.

James C. Matchett, Chicago, Illinois.

Central Committee—Edgar H. Stranahan, Chairman of the Executive Committee; Howard W. Cope, Laurena H. Farquhar, Dr. B. F. Andrews, Alvin T. Coate.

Walter C. Woodward, Secretary of Executive and Central Committees.

TREASURER

Edwin G. Crawford, Second National Bank, Richmond, Indiana.

AUDITOR

Jesse O. Parshall, Richmond, Indiana.

TRUSTEES

For five years:

Isaac T. Johnson, Urbana, Ohio.

Charles A. Reeve, Indianapolis, Indiana.

Nathan Binford, Greenfield, Indiana.

Alonzo M. Gardner, Richmond, Indiana.

For ten years:

E. Harrison Scott, Richmond, Indiana.

J. Rufus Hinshaw, Newcastle, Indiana.

Burritt M. Hiatt, Wilmington, Ohio.

FINANCE BOARD

Alonzo M. Gardner, Chairman, Richmond, Indiana.

Louis B. Campbell, Secretary, Richmond, Indiana.

J. Rufus Hinshaw, Newcastle, Indiana.

Isaac E. Woodard, Indianapolis, Indiana.

Clayton V. Stanley, Des Moines, Iowa.

John I. Lane, Poughkeepsie, New York.

Joseph D. Cox, High Point, North Carolina.

MISSION BOARD

YEARLY MEETING REPRESENTATION

Baltimore: Vernon L. Brown, Thomas W. Y. Clark.

California: Frank W. Dell, D. R. Marling, Grace H. White.

Canada: Ella R. Firth.

Indiana: Charles E. Carey, Laura Fetters, Flora T. Sayers, Charles M. Woodman.

Iowa: Bessie F. Collins, Theodore Foxworthy, Moses T. Mendenhall.

Kansas: Lela E. Gordon, William S. Kitch, E. J. Haworth.

Nebraska: Ora W. Carrell, Walter H. Wilson.

New England: Alice W. Jones, George G. Wolkins.

New York: William C. Taber, George H. Wood.

North Carolina: Nathan D. Andrews, Clara I. Cox, J. Waldo Woody.

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(Continued on page 493)

Christmas Book Supplement

Guideposts for these Times

A WAY TO LIFE

By Ernest Fremont Tittle

An attempt to find a way of life both for the individual and society. Dr. Tittle is convinced that faith in man and his future is finally dependent on faith in God—and develops an idea of God which will support, inspire, and guide the individual and mankind. \$1.75.

THE RENEWING GOSPEL

By Walter Russell Bowie

Dr. Bowie is convinced that "we do not need a new gospel but rather an understanding of how endlessly an old gospel can reveal its new significance for us." The Yale Lectures on Preaching for 1935 form the basis of this interpretation of the gospel which the Christian minister must be preaching to meet the needs of the present day. \$2.00.

WONDERFUL, COUNSELLOR

By Hugh F. Frame

The dynamic qualities in the character, teaching, and life of Jesus are presented here in an illuminating and stimulating manner. Here we see a Master in the art of living, telling us concretely what Christianity is and means for today. \$2.50.

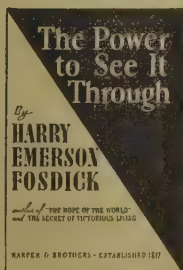
AN INTERPRETATION OF CHRISTIAN ETHICS

By Reinhold Niebuhr

Dr. Niebuhr seeks to interpret the problems of Christianity in the light of historic conceptions and the modern situation, accepting the "law of love" as the basic criterion. This is the November selection of the Religious Book Club. \$2.00.

THE POWER TO SEE IT THROUGH

By Harry Emerson Fosdick



In these sermons on Christianity today are reflected the vigor, insight, courage, and simplicity which characterize all of Dr. Fosdick's messages. To the problems of our modern day is applied a Christianity that is active, practical, and brotherly. \$1.50.

Among Our Quaker Authors

RE-THINKING RELIGIOUS LIBERALISM

By Rufus M. Jones

In these days when re-thinking has been done along so many lines, it is well for us to re-think "those deepest issues of life which affect its central significance. Among these . . . religious liberalism holds a prominent place, as a movement for the enlargement of life." \$1.00.

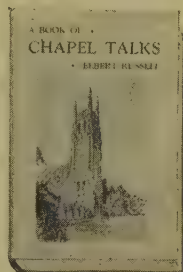
OUR RESPONSE TO GOD

By William E. Wilson

This 1935 Swarthmore Lecture brings the challenge that if we today lack the spiritual power of early Friends it is because of the inadequacy of our response to the call of God. We too may experience something of the same divine energy which inspired the Apostle Paul, St. Francis of Assisi, and others. 75 cents.

A BOOK OF CHAPEL TALKS

By Elbert Russell



Stressing the basic elements of personal religion, Christian character and personality, these sixty-two chapel talks are invigorating, direct, and rich in illustrations. It is the author's purpose "not merely to indicate where safe paths once were but where in the nature of

things practicable paths in the spiritual world must always be. \$1.00.

FLOWERS OF THE INNER LIFE

By Edward Grubb

A little book of meditations on some of the essential qualities of the Christian way of life. \$1.10.

RELIGIOUS POEMS OF JOHN G. WHITTIER

The religious poems of our Quaker poet have long been a source of inspiration and strength. This collection with the fine interpretation by Augustus T. Murray makes a most acceptable gift book. \$1.00.

QUAKER WAYS

By A. Ruth Fry

An explanation of Quaker beliefs and practices by incidents and illustrations from the lives and activities of Friends of former days. \$2.00.

Religion's Role Today

REALISTIC PACIFISM

By Leyton Richards

A statesmanlike and practical program for Christian people "who desire to play a constructive part in solving what is at once the most urgent and the most difficult public problem of the present day—the problem of insuring the peace of the world and eliminating international war from the intercourse of civilized peoples." \$2.00.

THE CHURCH AGAINST THE WORLD

By H. Richard Niebuhr, Wilhelm Pauck and Francis Miller

With a background of Christian history and a knowledge of the Church's position in Europe today, it is pointed out that Protestantism is menaced by nationalism, capitalism and humanism. Here is the stimulus for a reaffirmation of Christianity's eternal values. \$2.00.

FINDING GOD IN A NEW WORLD

By William Adams Brown

A book of sermons by a distinguished leader of religious thought. \$1.00.

SOCIAL SALVATION

By John C. Bennett

Here is a religious approach to the problems of social change for the author aims "to emphasize the conviction that the problems of society should be organically related to Christian thought." A keen, vigorous analysis for anyone seeking to know the place of the Christian in a changing order. \$2.00.

CHRIST'S ALTERNATIVE TO COMMUNISM

By E. Stanley Jones

Convinced that Christianity is headed toward a supreme crisis—when the world must choose between Communism and the Kingdom of God on earth—Stanley Jones challenges the Christian Church to be formulating an adequate program for the building of a better social order—one based on co-operation instead of competition. \$2.00.



For Very Young Readers

THE STORY OF JESUS

By Gloria Diener

The story of Jesus' birth and life for 3-5 year old children. Unusually well written, the author being Associate Editor of the International Journal of Religious Education. Many illustrations. 10 cents.

THANK YOU GOD

A most unusual English book which leads a little child to know why he is thankful and to express this thankfulness in very simple prayers. Charmingly illustrated, this book is particularly adapted for children 3-5 years old. 75 cents.

GOOD AND GAY

A new book of prayer and praise, similar in idea to *Thank You God* but planned for children 6 to 8 years old. Unusual in design and reverent in thought. 75 cents.

THE MILNE BOOKS FOR CHILDREN



These ever-popular stories and verses about Christopher Robin and his friends have long been favorites with children. For the first time they are now available in dollar editions, but with the same attractive illustrations.

When We Were Very Young
Now We are Six
Winnie-The-Pooh
The House at Pooh Corner
Each, \$1.00

THE FOREST PARTY

By Louis Moe

A picture book in colors telling all about the big party in the Green Forest, and the fun the animals had there. 50 cents.

NURSERY TALES CHILDREN LOVE

A large picture book containing the old favorites of children—the stories of the Little Red Hen, Peter Rabbit, and others. \$1.00.

TOPSY

By Marjorie Flack

Topsy is a little cocker spaniel puppy who is very lonely because she has no home. How she finds a mistress and her life afterwards is a fascinating story—for children will love Topsy. Many illustrations in colors and in black and white. \$1.00.

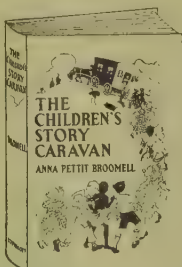
SNUGGLES

The delightful photographs of real kittens which illustrate this story of a greedy little kitten make this a most appealing book for children 3-5. 50 cents.

Round the World in Books

THE CHILDREN'S STORY CARAVAN

Edited by Anna Pettit Broomell



All who have loved *The Children's Story Garden*, will welcome this new collection of stories—"stories filled with adventure and written with imagination." While being amusing, the stories help to create right attitudes toward

some of our current problems—race relations, peace, and the social order. \$2.00.

CARMELITA SINGS

By Margaret Loring Thomas

The story of a little Bolivian girl who lives three miles above the sea. As we follow her over the Bolivian Andes in search of her lost pet and join in her exciting adventures, we get an authentic picture of the life and customs of the country. \$1.00.

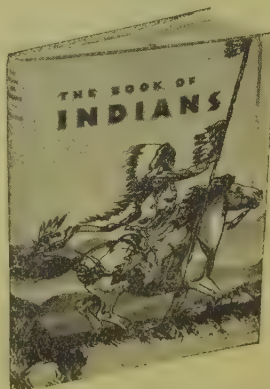
DOBRY

By Monica Shannon

This story of a Bulgarian peasant boy and his struggle to become a sculptor has been awarded the John Newbery Medal for the most distinguished contribution of the year to American literature for children. It is a beautifully written story, with a background of folk tales and customs. For ages 12-15. \$2.00.

CHILDREN OF OTHER LANDS

Here in simple story form are pictured the life, manners, and customs of child life of other lands. Many good illustrations. \$1.00.



THE BOOK OF INDIANS

By Holling C. Holling

Boys and girls who are interested in Indians and want to know all about the life and customs of the various types of Indian tribes will enjoy this new book. Written in story form, its material is authentic and will hold the interest from start to finish. \$1.00.

Reading for Fun

MR. PENNY

By Marie Hall Ets

A humorous tale of an old man who lived near the village of Wuddle, with his big family consisting of an old horse, a cow, a goat, a pig, a lamb, and a rooster, Doody. These animals cause him much trouble by breaking into a neighbor's garden. How they help repay the worry and damage they have caused makes a story that 3-7 year olds will greatly enjoy. \$1.00.

LUCK OF THE "ROLL AND GO"

By Ruth and Latrobe Carroll

Here is a good cat story which all boys and girls will love, and also a lively, true picture of an Antarctic expedition and all the interesting things that happen to a ship and its crew on such an adventure. The cat, a little stowaway on the ship *Roll and Go*, was christened Luck and made the mascot of the ship on its long journey. For ages 8-10. \$1.75.

THE BOY WHO HAD NO BIRTHDAY

By Mabel Leigh Hunt

This new book by the author of *Lucinda* tells of David who lived in a toll-house on an Indiana high-road. David's life in an Indiana village of sixty years ago and the story of how he begins his chosen career at ten and finds his lost birthday is full of fun and adventure. \$1.75.



HONEY JANE

By May Justus

This story of Honey Jane is one which gives boys and girls a better appreciation of life in a part of our own country—the mountains of Kentucky and Tennessee. As Honey Jane goes to the "log raising," helps string red peppers, sings mountain ballads around the great fire at night, and finally helps settle a mountain feud, we get a vivid picture of life among sturdy folk with rich traditions handed down from pioneer days. 8-11 years. \$2.00.

UNCHARTED WAYS

By Caroline Dale Snedeker

A moving novel for young people of early Puritan New England in the 1650's when Quakers were being persecuted severely. Margaret Stevenson, a bondservant, finds release through her uncle, a Quaker preacher, and travels with him and others from settlement to settlement. Her romance with Jonathan Coleman, a Puritan, is a much troubled one until they finally find a new life together in Nantucket. Mary Dyer, of Quaker history, was the author's inspiration for Margaret's experiences. \$2.00.

Quaker Stories for Boys and Girls

COLIN WRITES TO FRIENDS HOUSE

By Elfrida Vipont

In reading this new book one realizes as never before the thrilling stories which are a part of our Quaker heritage. Colin, Stephen, and Griselda are curious about who Friends are and what they do—and write to Friends House for information. Miss Hathaway, a Friend living nearby, is sent to tell them what they want to know. Into the story of their walks and picnics together are woven the stories of some of the well-known figures of Quakerism, both of early and later periods, which illustrate aspects of the Quaker faith. The book is an invaluable one because of its subject matter and is written in a way that will hold the attention throughout. \$1.25.

LUCINDA

By Mabel Leigh Hunt

Everyone likes Lucinda—for she is genuine, loyal, and full of fun. Her story is one of Quaker family life in Indiana during the Civil War days—a book which Friends will be glad to give their children as a finely-wrought picture, full of beauty and interest. \$1.75.

ELIZABETH FRY

By Laura Richards

The challenging story of one who became known as "the angel of the prisons" because of her fearless and tireless work in bettering prison conditions. Written for young people, this story is of one who saw a task to do and did it. \$1.75.

THE BOY WHO DARED

By Mary Hazelton Wade

The life story of William Penn for young readers. Simply and clearly, with a full appreciation of its nobility and colorful contrasts, is told the story of this Quaker who, after hard struggles and adventures, founded the colony of Pennsylvania. \$1.75.

FINDING THE TRAIL OF LIFE

By Rufus M. Jones

The autobiographical story of the author's life as a boy in New England, and the influences which molded his life in these early years. \$1.00.

A HOUSE OF HER OWN

By Marjorie Hill Allee



Catherine Lankester has many interesting experiences teaching her first "subscription school" in a Quaker community in early Indiana. How she finally gets a house of her own makes an exciting story as well as giving a vivid

picture of life in this period. \$2.00.

Tales of Romance and Reality

SPRING CAME ON FOREVER

By Bess Streeter Aldrich

This new novel by the author of *A Lantern in Her Hand* gives a convincing portrait of a valiant and lovable pioneer woman who inspired the lives of those about her from her girlhood days until she was a great-grandmother. It is a human, understanding story of Nebraska and the Middle West from 1867 to the present day. \$2.00.

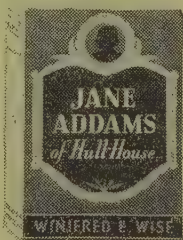
THE LITTLEST ORPHAN AND OTHER CHRISTMAS STORIES

By Margaret E. Sangster

Here are six stories told in the author's understanding manner—stories which are a blend of tenderness, humor, and a penetrating insight into human behavior. \$1.50.

JANE ADDAMS OF HULL-HOUSE

By Winifred E. Wise



Written for young people, this is an intimate picture of Jane Addams as a person, from her early life in Illinois to her later years at Hull-House in the heart of Chicago, and of the many causes which she championed.

\$2.50

SILAS CROCKETT

By Mary Ellen Chase

A stirring story of the Maine seacoast, full of salty vigor and rich with human understanding. It portrays vividly the change that took place in the life of one sturdy family during four generations from 1830 to 1930. \$2.50.

THE WOODCARVER OF TYROL

By Edmund A. Walsh

In the snow-capped mountains of Tyrol, Kaspar Manzl, a woodcarver, has nearly finished his masterpiece—a statue of the crucified Christ—when the tragedy of war intervenes. Out of bitterness and sorrow, there finally comes a reconciliation and a completion of the Pieta. A moving tale of love, selflessness, and religious devotion—beautifully written. \$1.00.

A DAUGHTER OF THE NOHFU

By Etsu Inagaki Sugimoto

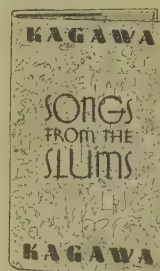
In this new novel by the author of *A Daughter of the Samurai*, we see the whole structure of Japanese village life, pictured with charm and understanding. It is not only the story of O Haru, the farmer's daughter, but of her family, her friends, and the village in which the fathers cling to ancient customs while the children are being won to Western ways. \$2.50.

Poetry for Everyone

SONGS FROM THE SLUMS

By Toyohiko Kagawa

Here is best revealed the spirit of service and sacrifice which have made Kagawa an international figure. These poems were written when he was living in the slums of Tokyo, unknown and unrecognized, trying to teach the law of love to the human derelicts he found there. These word-pictures are "living poetry, wrung from the heart of a son of the mystic East, pleading the cause of humanity's outcasts." The book has many illustrations and is handsomely printed and bound. \$1.00.



THE WORLD'S GREAT RELIGIOUS POETRY

Edited by Caroline Miles Hill

Probably the best collection of religious poems, covering the entire range of ancient and modern literature, completely classified for ready use. \$2.50.

STANDARD BOOK OF BRITISH AND AMERICAN VERSE

A splendid, inexpensive collection of the best of older and newer poetry of England and America, with an introduction by Christopher Morley. \$1.00.

THE WORLD'S BEST LOVED POEMS

Edited by James G. Lawson

Here are more than 350 of the world's best known and loved poems—old time favorites as well as the most popular of newer poetry. \$1.00.

RAINBOW IN THE SKY

Compiled by Louis Untermeyer

Here in a collection of over 500 poems are the favorites of an older generation as well as some of the newer poetry of the present day—all carefully selected for younger children. Mr. Untermeyer's anthology, *This Singing World*, is recognized as one of the best for young people in their teens. This new collection is planned for somewhat younger boys and girls. The illustrations, matching the poems, have grace, humor, simplicity, and variety. \$3.00.

MY CARAVAN

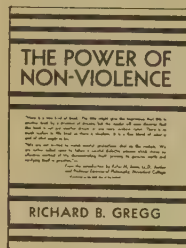
Compiled by Eulalie Osgood Grover

A distinctive collection of poetry for small children, illustrated with clever silhouette cut-outs that give a lilt and a lift to the verses. Included here are the works of loved older poets and the more understanding of the present day. \$1.00.

Significant Books for Today

THE POWER OF NON-VIOLENCE

By Richard B. Gregg



A vigorous, careful statement of the case for non-violence in all of life's relationships. The author has had wide experience in dealing with conflict situations and a personal friendship with Gandhi and out of this

background he shows the effectiveness of this manner of life. In his preface he says: "In reality this matter of handling conflict constructively is of immediate interest to everyone who has ever been angry or afraid, resentful, revengeful, or bitter." \$2.50.

PEACE WITH HONOUR

By A. A. Milne

With unanswerable arguments and subtle satire, the author shows the disastrous futility of war and reduces the logic of the militarist to an absurdity. This book not only exposes the hypocrisy in such popular beliefs as "national honour," "patriotism," and "security," but it presents a plan by which war might forever be abolished. \$2.00.

ROAD TO WAR

By Walter Millis

A keen, engrossing analysis of the forces which led this country into the World War. Phillips Bradley says of the book: "Mr. Millis has written a really indispensable book for an understanding of the period. And it is no less significant for our own time. . . . Friends, not less than others (and perhaps more), need to arm themselves with a clear and unbiased understanding of that last *Road to War* so that they can aid more effectively in preventing our slipping into another." \$3.00.

WHAT YOU OWE YOUR CHILD

By Willard L. Sperry

Parents and teachers who are eager for guidance in the matter of the religious training of children will find this a significant book and one worthy of careful reading and study. Dr. Sperry emphasizes the fact that it is not enough merely to try to pass on our own religion—or certain statements of belief—but we should help the child to a religion of his own—one that will grow and develop with him. \$1.50.

Books for Church School Workers

LYRIC RELIGION

By H. Augustine Smith

An invaluable handbook for teachers, directors of religious education or pastors. Out of a thorough knowledge of music and a real love for it, Dr. Smith writes of the romance of immortal hymns of the church—150 in all—giving not only the text and story of the hymn and its author, but also an analysis of the hymn and its use in worship. In many cases services of worship built around a hymn are suggested as well as picture services and dramatizations. \$4.00.

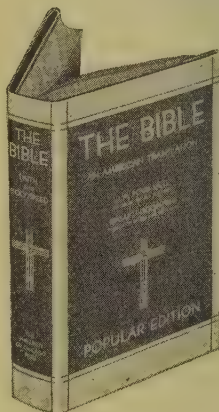
STORY TALKS FOR BOYS AND GIRLS

By Simeon E. Cozad

Sixty short story talks for children which point the way toward a true Christian viewpoint and life. They are exceptionally tellable and inspirational anecdotes, selected by the author as best among the many hundreds with which he has stimulated the imaginations of young listeners. \$1.50.

THE BIBLE: AN AMERICAN TRANSLATION

By Drs. Smith and Goodspeed



It is most fitting that on the 400th anniversary of the printing of the first English Bible should appear this new, popular edition of the *American Translation* by J. M. P. Smith and Edgar J. Goodspeed. Modern scholarship renews the vigor with which its great messages meet the problems

of contemporary living. \$2.00.

PELOUBET'S SELECT NOTES

For many years this book has been providing help and inspiration to innumerable teachers and students of the International Uniform Lessons. It contains a wealth of material to make the lessons more interesting and stimulating. \$2.00.

TARBELL'S TEACHERS' GUIDE

For a teacher or student, this book of lesson helps will make a most acceptable Christmas gift. Besides the explanation of the lesson text, there are many illustrations, questions for discussion, and other worthwhile material. \$2.00.

Other Gift Suggestions



302

FRAMED MINIATURES OF BIBLE PICTURES

This series of small framed pictures has become very popular for inexpensive gifts and is especially appropriate for the Christmas season. The colors are soft and the silver-finished frames most attractive. 4 x 5 inches in size. Each is packed in a gift box. The titles available are:

No. 301—The Boy Christ.....	Hofmann
No. 302—Christ in the Temple.....	Hofmann
No. 303—Christ in Gethsemane.....	Hofmann
No. 304—The Good Shepherd.....	Plockhorst
No. 305—Christ Blessing the Little Children.....	Plockhorst
No. 306—Sistine Madonna.....	Raphael

25 cents each.

THE PRESENCE IN THE MIDST

This well-known picture makes a most appropriate gift to any Quaker home. There are two sizes and styles:

Sepia—10 x 7½—\$1.75
Colors—12 x 9—\$1.50

Delivery charges additional.

FRAMED MOTTOES

These framed "Bits-O'-Sunshine" mottoes are delicately colored and designed. The average size is approximately 4½ x 6½ inches. The titles are:

Thinking of You
The Twenty-third Psalm
Somebody Cares
Just for Today

50 cents each.

PRAYERS FOR BOYS

By Herbert C. Alleman

These prayers of Thanks for Health, Pardon, Self-Control, Strength, Honesty, and many other subjects are written from a boy's point of view and may be used not as a substitute for the free use of his own words but as an additional resource. 25 cents.

PRAYERS FOR GIRLS

By Elizabeth Robinson Scovil

This is a human little book with prayers for Courage, Cheerfulness, for Strength in Perplexity, Sorrow or Disappointment—all planned to help a girl to give true expression to her devotion. 25 cents.

Friends Book and Supply House

101 South Eighth Street, Richmond, Indiana

HOW WE MAY MAINTAIN OUR MOMENTUM

By ERROL T. ELLIOTT

Doubtless those who were privileged to attend the sessions of the Five Years Meeting have wished that they might carry back the exhilarating atmosphere of those days, rich in thought and fellowship. Personalities, freighted with the content of that experience, will unconsciously radiate many values. New centers of wholesome contagion are set up around those who contacted those sessions.

These are the intangible returns, very important, but not easily reckoned. But to bring the maximum returns to Friends we shall also need to give thought to specific plans with that purpose in mind. Questions and suggestions are now coming in about how to keep that momentum which we felt so keenly. From one section of Quakerdom comes the suggestion of a regional conference for next Spring, which would bring in the impact of the Five Years Meeting sessions and make some practical applications in terms of definite local needs. Would it not be well if in other sections we could be thinking of some inter-Yearly Meeting conferences for the near future?

However, there is something which we can do immediately to help make the Five Years Meeting sessions effective in our meetings. The twelve reports of the Commissions are in print in one volume and are available singly at ten cents each, or in lots at one dollar per dozen. They also contain an additional leaflet with questions, suggestions and a reading list to be used with each report. There are several ways in which they may be used. A special study group could be arranged; a Bible School class might use them for a few lessons; a teacher in the Bible School might well have one in hand as side reference for his regular lesson preparations; a minister could find much material for use in sermon preparation; any interested Friend would find helpful browsing at hand if he has a copy on his reading table.

But these are more than reports—they are twelve inspiring messages. In this pamphlet range the following subjects: Meeting Leadership, Evangelism, The Individual and the State, Economic Life and Relationships, International Relations and Peace, Liquor and Narcotics, Crime and Punishment, Race Attitudes and Relations, Christian Education through our Schools and Colleges, and through our Church Departments, Missions, Service and World Fellowship. Even though a local meeting cannot find it possible to enter upon a thorough group study, here at least is an opportunity for individual Friends to have in hand a significant booklet of literature on Quaker

thought in the wide reaches of our present day problems.

One value of our recent sessions was the "feel" of the larger dimensions of Friendly Fellowship and interest. These messages carry the measure of our task in an interesting manner. They should help us very materially in bringing into Friendly thought "The Mind of Christ for Today as Interpreted by Friends."

We are hoping that orders for these will begin coming in to the Central Offices and thereby indicate a concerted effort to sow our Quaker fields with this spiritual seed. One Yearly Meeting delegation has organized for the definite purpose of taking the Five Years Meeting to Friends. Their plans call for the use of these Commission reports or messages.

There is also available a limited supply of Board reports covering the past eight years, which may be had on request.

Address all inquiries—United Promotion Committee, 101 South Eighth Street, Richmond, Indiana.

THE NEW DIRECTORY

(Continued from page 488)

Executive Committee: David W. Day, Indiana, Chairman; S. Emily Parker, Executive Secretary; Edwin Sanders, Wilmington, Treasurer; Mildred Kearns, Western; Frank Dorey, Canada; Carolyn Cox, Indiana; Mary Reynolds, North Carolina; Clarence Cunningham, Western.

COMMISSION ON FRIENDLY TRAINING

REPRESENTING THE BOARDS

Mission: Faith A. Terrell, Sylvester Jones.
Young Friends: Mildred Kearns, S. Emily Parker.
Religious Education: Edgar H. Stranahan, Wendell G. Farr.

Education: David M. Edwards, Raymond Binford.

Promotion Director: Errol T. Elliott.

COMMITTEE ON MINISTERIAL RELIEF

Lindley M. Binford, Portland, Maine.
Burritt M. Hiatt, Wilmington, Ohio.
Howard W. Cope, Muncie, Indiana.
Nellie H. Markle, Richmond, Indiana.
Richard R. Newby, Des Moines, Iowa.

"CHIMES AT EVENTIDE"

It gives us great pleasure to share with our readers a recently received announcement of the publication of a new book of poems, "Chimes at Eventide," by Henry Coffin Fellow, the Kansas Friend whose facile verses have often graced the pages of THE AMERICAN FRIEND.

As those who are familiar with his writings know, Henry Fellow has the happy faculty of transmuting his everyday communings with nature, men, and God, into lyrics of general appeal, and this present volume of eighty-one pages is the poetic expression of his experiences of the last three years.

Perhaps the most significant poem in the book is the closing one, an apostrophe to "Mount Hermon," the snow-crowned mountain which broods over northern Palestine, and in one of whose solitary recesses probably occurred our Lord's transfiguration. Of this poem a discerning Friend has said, "It is at once full of imagery and boldness, so realistic that one almost can see the hoary head of this sentinel of the ages from which the Master doubtless drew many of the lessons he taught to his followers."

Fortunately for Friends this book, just off the press, will be available for Christmas giving. Copies may be secured for seventy-five cents from Henry C. Fellow, 519 South Glenn, Wichita, Kansas.

NEEDS of

THE BIBLICAL SCHOOL FRIENDS UNIVERSITY

WICHITA, KANSAS

Contributions to the amount of \$11,000 will secure the release of the Pearson Trust Fund now held by the First National Bank of Wichita. This will provide the Biblical School with an additional income from \$25,000.

There is also urgent need of several Scholarships of \$1,000 and \$2,000 each, the income from which may be used to assist worthy students in their preparation for Christian service.

Invest in the Development of Consecrated Leadership

Further information gladly given by correspondence.
Address Gervas A. Carey, Dean.

Baltimore Yearly Meeting

By Edward F. Raiford

CONVENING as it did close upon the heels of the Five Years Meeting sessions, it was natural that echo after echo from that great and unifying fellowship should permeate all the sessions of Baltimore Yearly Meeting this year. Seventeen of our members were at Five Years Meeting, and nearly all of the visiting Friends had also had this privilege.

At the opening session on Ministry and Oversight, Thursday, October 31, Levi T. Pennington, President of Pacific College, struck one of the keynotes with his interpretation of the phrase, "The gates of Hell (Death) shall not prevail." Other visitors at this session were: Charlotte E. Vickers, formerly of Baltimore, now of Chicago; Bertha V. Smith, of Belvidere, N. C.; John Riley, of Greensboro, N. C.; Elizabeth Emmott, of London Yearly Meeting; Virginia Peelle, President of the Woman's Missionary Union, of Wilmington Y. M.; William B. Harvey, Secretary of Philadelphia Yearly Meeting. Margaret Emmott, a daughter of Elizabeth Emmott, was present later on in the Yearly Meeting, as were President O. W. Carrell, of Nebraska Central College, William J. Reagan, Principal of Oakwood Seminary, O. Herschel Folger, pastor of Indianapolis Friends Meeting, Rufus M. Jones, D. Elton Trueblood, formerly our Executive Secretary, now on the faculty of Haverford College, and several other visitors, whose names the writer failed to secure.

There followed the opening session of the Yearly Meeting proper. The trustees, in conjunction with those of the Miles White Beneficial Society, reported an innovation in the securing of advice from investment counsel as to the soundness of various investments held by those bodies. This action brought out the very definite concern that Friends should exercise great care, both individually and corporately, that moneys so invested should be placed with those corporations which function in accordance with Christian ideals.

The reorganization of the Yearly Meeting was effected by renaming the same officers: J. Hoge Ricks, Presiding Clerk; Lindley D. Clark, Recording Clerk; and Mary H. Raiford, Reading Clerk. Elizabeth Thomas, of Lincoln, Virginia, was later named as an assistant to the Recording Clerk.

Again this year, joint sessions were held with Park Avenue Friends. A business session on Saturday afternoon, held jointly, included: the reading of the London Epistle; added words of greeting from Elizabeth Emmott; report of

Friends cooperating abroad, by Margaret Emmott; report of the Cooperating Committee of the two Yearly Meetings; and a prospectus of the All Friends Conference, to be held in 1937, by Anna Griscom Elkinton.

The young people of both Yearly Meetings, meeting together this year for the third time, functioned as a Young People's Yearly Meeting, and reported appointment of Clerks, Committees, and an organization in general patterned after that of the parent groups. They were responsible for securing Rufus M. Jones to give the Eli M. Lamb Lecture on Saturday night. He held a packed house spell-bound in discussing, "For Such a Time as This." His address was a definite challenge to his hearers to accept the Mind of Christ in all the problems of the present generation.

Another joint session was held on Sunday evening, addressed by George A. Walton, of George School, on the question: "What is Spiritual Life?" At the final joint session, the report of the American Friends Service Committee was presented, followed by an address by Clarence Pickett, Executive Secretary, on "Friends on Social Frontiers."

The devotional half hours at noon on Friday, Saturday, and Monday, were occasions of real spiritual uplift. Will Reagan, who had addressed the Thursday evening meeting, spoke on Friday, Herschel Folger, on Saturday, and Elizabeth Emmott on Monday. Will Reagan developed the topic: "When is Education Christian?"

Herschel Folger, still enthusiastic over his trip to Palestine, addressed the Friday night meeting on the subject: "The Holy Land in Every Land."

Some of our own members made significant contributions to the success of the Yearly Meeting. Sina H. Stanton gave interesting echoes from the discussion of International Relations. W. Bruce Hadley, our new Executive Secretary, discussed Economic Life and Relationships. Out of the discussion following grew the appointment of a new Yearly Meeting Committee on the Social Order, to be referred to again. Dora B. Clark and Sara H. Hoge gave reports on Prohibition. Jesse A. Stanfield reached one of the high peaks of the Yearly Meeting in his report on "Meeting Leadership and Evangelism." And our Presiding Clerk, J. Hoge Ricks, spoke on Crime and Punishment. Near the close of the last session, he spoke again briefly, referring to a remark of Benjamin Franklin, as to whether the rising

or the setting sun was indicated. He felt sure, with Rufus Jones, that there was a rising sun in the Quakerism of America, but not quite so sure regarding our own Yearly Meeting. Just as he was speaking, the sun, which had shone rarely during the week, burst forth through the clouds.

The meeting for worship on Sunday morning is always one of the mountain top experiences of Baltimore Yearly Meeting. This year was no exception. The *piece de resistance* was Rufus Jones' sermon from the text: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Ten others took vocal part in this hour of worship, and it might be thought that such a meeting would have been too "full."

After the Sunday dinner, with Lindley Clark, the chairman of our delegation to the Five Years Meeting, as master of ceremonies, Mary M. White, Edith S. Silver, Howard M. Hoge, and Margaret T. Carey gave most interesting verbal snapshots of that gathering. The two named first reported as a first experience. Howard Hoge and Lindley Clark had attended previous sessions; and Margaret Carey, dean of the delegation from point of service, could look back over five of the sessions which she had attended as a delegate from our Yearly Meeting.

We learned with regret upon reaching Baltimore, that John C. Thomas, our oldest member, interested, as long as he was able to attend, in all our activities, (he had attended over sixty consecutive sessions) was at the point of death. The transition came during the Sunday morning worship hour, and was announced at its close. It was very appropriate that the concluding service of the Yearly Meeting should have been his funeral service.

Margaret Emmott, of London Yearly Meeting, was kind enough to furnish her impressions of this Yearly Meeting. This report closes with her words:

"In coming to a Yearly Meeting so far separated geographically from our own, it is most encouraging to find that the sense of separation is so largely merely a physical one. Two special things strike me as points of similarity between Baltimore and London Yearly Meetings. First, the great concern of both that their membership should do something both individually and collectively towards helping find a Christian solution of present-day social problems. Baltimore has set up a Committee for this purpose, a step which was taken some time ago by London. The second point is the feeling in each case that all members both present and absent belong to one big family, and each one shares the hopes and joys, the sorrows and disappointments of the other."

OUR YOUNG FRIENDS

— Their Plans and Purposes —

S. EMILY PARKER, Executive Secretary of the Board of Young Friends Activities

ARMISTICE DAY—NOT A CLIMAX BUT A STARTING POINT

"Bodyguard Unseen," a stirring autobiography of a young Italian soldier who turned Conscientious Objector during the War, concludes thus: "At daybreak the next morning we spied another ship flying an allied flag and our signal man waved and asked if the War was over. The reply waved back was, 'No it's only an armistice!'"

We have recently celebrated another Armistice Day. Will our peace concerns and activities end with the demonstration we planned for that day? It is because of the deep conviction that this must not be, that this page is devoted to a follow-up program of peace action. An armistice day, or a demonstration planned in celebration of one, should serve not as a climax to our plans and interest but as a starting point for a more positive peace position and more consistent and constructive action. The suggestions which follow are only a few which may prove helpful. They may be adapted, added to, or used as springboards for new and better ideas.

Our first concern is that groups may learn to think of peace as more than a space between two wars or even passive non-resistance. Peace in these times demands intelligent informed individuals who have a concern for and know how to demonstrate positive good will. While the whole question seems so tremendous and our own little contribution so slight, we must take every occasion to make ourselves as informed and intelligent as possible on this great issue in order that our contribution, however slight, may be effective. To this end the following suggestions are made:

1. Read and make available to your group at least some of the following books: "Religion Renounces War," by Walter W. Van Kirk; "Peace With Honour," by A. A. Milne; "The Power of Non-Violence," by Richard B. Gregg; "War is a Racket," by Smedley D. Butler; "Halt Cry the Dead," edited by Frederick A. Barber; "Realistic Pacifism," by Leyton Richards; "The Testament of Youth," by Vera Brittain; and "The War Myth in United States History," by C. H. Hamlin.

Helpful, too, are the Headline books listed below, which may be had, with study plans covering a six or eight months' period, from the Friends Book and Supply House, Richmond. They are

published by the Foreign Policy Association, 8 West Fortieth Street, New York City: "War Tomorrow—Will We Keep Out?"; "Dictatorship"; "Made in U. S. A."; "Peace and Party Platform"; "Clash in the Pacific"; and "Flags and Drums." (35 cents each in board covers.) Another booklet which will be valuable all through the years is "Youth Action in Building a Warless World," obtainable from the B. Y. F. A. at Richmond for fifteen cents. It includes a good bibliography, a list of peace agencies, and many helpful suggestions for peace action.

2. Make a Peace Resource book and keep it available for the use of your meeting. This would be a good group project and would be something of real service to your group and to the entire meeting. Include in it a list of the names and addresses of the various peace organizations, their programs, and the material they publish. Our office will be glad to help you in making such a book.

3. A splendid way to keep current peace issues before the group is to have a few persons responsible for a peace bulletin board. You might have a peace poster contest and display the posters from week to week. Also announcements of peace radio programs should be posted. All of this will demand the thoughtful attention of a group or committee but will be a most valuable service.

4. To interest further the groups, plays may be given. We recommend the following ones, all of which may be ordered from the Young Friends office, for presentation: "Brothers," by Dorothy Clarke Wilson; "The Terrible Meek," by Charles Rann Kennedy; "The Great Choice," by Fred Eastman; "The Eleventh Mayor," (Church of the Brethren); "Shining Swords," (Committee on Militarism in Education); and "I Pledge Allegiance," by Marion Wefer, (Reprint from the *International Journal*). Do make use of the dramatic method of presentation—not only in your own Meeting but among smaller groups which may not be able to give plays themselves.

5. Make use of the sentiment for peace aroused by Armistice Day celebrations and start an International Club. However small your community, there will be more than one nationality or race represented in it. Such a club can do much to increase understanding of different countries and viewpoints and can present various speakers to the whole community.

6. In cooperation with other churches, make a careful study of the whole situation in your own community. Try to discover the sentiment there. Perhaps, in sections where different national groups live closely together, there may be tension and friction. Children and young people may get into quarrels and fights because they have nothing better to do. Study the problem carefully. Perhaps persons from your meeting or a united community group might arrange for recreational programs or work out a variety of leisure time activities that will help these groups to live together without conflict. Don't underestimate the significance of this kind of peace action!

7. Arrange for panel discussions with both sides of the question represented. Get in the habit of reading newspapers and periodicals that will help you understand what the arguments are that are influencing people today. And don't get the idea that a person with another viewpoint isn't sincere. Nothing will be gained by underestimating the sincerity of the person who holds a view opposite yours.

8. Begin to make your plans now to have your group represented at one of the Institutes of International Relations.

9. A very tangible way to help is to sell Peace Bonds. The B. Y. F. A. in session at the Five Years Meeting agreed to sponsor an active campaign for the selling of these Peace Bonds. We want every group to join us in this project. Write us for a book of bonds and for complete instructions.

10. Begin a study of what might well be called Creative Peace, or the New Pacifism, which is concerned with discovering ways of demonstrating positive good will. A careful study of the work done by the Friends Service Camps will be a good starter for this kind of a discussion. Write us for information regarding these camps and similar projects in other countries.

11. Support the Nye-Kvale Bill to abolish compulsory military training in schools and colleges. Because of an earlier discussion of this question of militarism in education on our page, nothing further will be said here except that it must be given serious consideration in any adequate program of peace action.

These are only a few suggestions briefly outlined. We shall be happy to write at length to anyone who would like further help. We want to help you and your groups to make effective our peace testimony. A headline to a newspaper report of the Five Years Meeting said, "Friends Reaffirm Peace Stand—Meeting Closed." This page is meant to come as a challenge to young Friends, not simply to reaffirm a peace stand, but to find our peace stand, and, not to close, but to open, the way for positive peace action.

THREE GOOD NEW BOOKS FOR CHILDREN

There are many more than three of course—there are scores and scores of good new books for children. In fact, present-day children can scarcely realize the good fortune that is theirs in the continuous output of excellent books written and published especially for them. So many are they that there is no excuse for the reading—much less purchasing—of books that are poor, or even indifferently fair.

With the approach of another Christmas, we are renewedly concerned that in our Christmas shopping for the younger members of the family—for the older ones too for that matter—we include some really good books—books that are significantly constructive in content as well as readably attractive. It is this concern that leads us to name three titles for the favorable consideration of our readers. Please understand that these are not conventional book review notices. Neither are they “advertising readers” prepared in collusion with the management of our Book Store. This is an editorial service which we seek to render under a sense of responsibility and privilege.

COLIN WRITES TO FRIENDS HOUSE

Would you like to introduce your children ingratiatingly to the big persons and the big ideals that form the background of the Society of Friends? Would you like them made to feel what it is all about in terms of flesh and blood folks today? Would you like them to see that life at its best in a continuous adventure or series of adventures in good will? Yes? Then the first book we suggest is, “Colin Writes to Friends House,” by Elfrida Vipont.

It goes something like this: an English engineer on a commission to the Balkans, writes to his young son Colin in northern England of some people he had met en route. He says:

“But it was a funny thing, I noticed a man and his wife as soon as they came on board—they had such nice faces somehow, and they didn’t seem to get rattled—and when I got into the diner on the train, there they were sitting opposite me. We soon got into conversation, and they told me that they were members of the Society of Friends, going out to visit their centres in Poland and elsewhere. Their names were Thomas and Evangeline Cray. They must be interesting folk, these Friends. You and I must find out about them, old son, when I get home. Why haven’t we come across them before? They seem to have been trying to think out all the things I’ve been puzzling over for years, the rights and wrongs of peace and war, and freedom of thought and conscience, and all the rest of it. What’s more, they seem to have cottoned on to the idea I’ve always half suspected, that there’s something decent right down at the bottom of everybody, if you only dig deep enough

and that that something is as near God as anything you’re likely to find in this world. We talked half the night, and I wish you had been there. It was just great!”

Colin determines to find out at once about these people called Friends. Two playmates of his, brother and sister, say they are Friends, but in response to eager questions confess they’re “afraid they hadn’t thought much about it.” They suggest that Colin write to Friends House, London, for information. He does so, and to the surprise of the children the reply comes, not in the form of a letter or printed material, but in the person of a very lively and understanding young woman, who lived not far from them, who had been in Friends Service work. There follow enchanting weeks of good times together, during which Miss Hathaway, with a remarkable gift for story telling, weaves in stories of Quaker heroes of the past with some Quaker heroes of today, who, however, would decline the title. It is a remarkably good job of combining “teaching” with stories of thrilling adventure. Occasionally, only, is the language a little above the age of the youngsters for whom the book is written. Colin and his companions had more than stories—together with Miss Hathaway they had some very lively adventures of their own. Your children will delight to read of them—and be the better for the reading.

THE CHILDREN’S STORY CARAVAN

Twenty years ago, six members of the Religious Education Committee of Race Street Yearly Meeting, Philadelphia, under the burden of a concern for stories which would illustrate for children the ethical principles and religious truth of the Society of Friends, began to assemble material for a book which, under the title of “The Children’s Story Garden,” was published in 1920. The enthusiastic reception given to it both within and without Friendly circles has now led to the publication by Lippincotts of a companion volume, “The Children’s Story Caravan,” edited by Anna Pettit Bromell, which like its predecessor has for its purpose the setting forth of ethical and spiritual truths, ideas which would be difficult to convey to a child in abstract form but which can be suggested by carefully directed narrative.

But let no one be misled: while these stories are, as Dorothy Canfield Fisher says, “courageously purposeful,” they are, above all, true to human nature, and the editor, in meeting parents, and teachers’ demands for well written stories expressing definite ideals and principles of right living, has wisely chosen stories full of the fun, adventure, bravery and imagination which youthful readers always seek.

Material for the book is drawn from a variety of sources—folk and fairy tales of many peoples, true stories from the lives of world leaders and from unsung Quaker heroes, and incidents of present-day, everyday life similar to those in which the readers are likely to find themselves. This is indeed a colorful, varied, and significant caravan to which you may introduce your boys and girls—a caravan of old, new, and reconditioned stories which present to children in these perplexing times such pertinent problems as those of peace, the social order, temperance,* and race relations.

THE BOY WHO HAD NO BIRTHDAY

This is not a Quaker book, so-called, but it is in a sense the companion piece of one. Last year about this time many Junior readers—and adult ones too—were entranced in reading of the Hoosier Quaker lass, “Lucinda—a Little Girl of 1860,” by Mabel Leigh Hunt. Through Stokes, she now presents, “The Boy Who Had No Birthday,” likewise a graphic story of pioneer life in Indiana. David is the boy, an orphan from infancy, as lovable as human, who had all kinds of typical experiences on the way to the fulfilling of his steadfast ambition to become a doctor. If you liked Lucinda, you will like David.

These books may be secured, of course, through our Friends Book Store. For particulars see the special book display section of this issue.

MEDITATION CALENDARS

After consulting with various Yearly Meeting groups, the Mission Board has decided to prepare a meditation calendar for the year 1936 which will be ready for distribution by December 1. This calendar will consist of twelve pages, 6½ by 10 inches, together with a cover design. Each page will be printed in a two-tone color scheme on Quaker gray paper. The upper part of each sheet will consist of topics for prayer and meditation, together with suggestions concerning the work that is being done among eight different nationalities.

These will be sold at the price of ten cents each, or in quantities of five or more, at seven cents each. Would your meeting or group not like to appoint some individual to have charge of the distribution within your group and thus make for it the three cents per copy which you might retain?

We are printing 1,000 of these calendars with the assurance that among the 78,000 Friends of the Five Years Meeting, all will be sold by January 1. Send your orders to the American Friends Board of Missions, 101 South Eighth Street, Richmond, Indiana.



QUAKERDOM AT LARGE

Accompanied by her son-in-law and daughter, Omer and Ruby Young, Emma W. Hartley of Fountain City, Indiana, departed by auto on November 18 to make a visit to her three preacher sons in Southern California: Edgar A. Wollam in Los Angeles; J. Arthur Wollam in Pasadena; and Roy H. Wollam in Pomona.

* * * *

There occurred at Reading, England, on October 5, the sudden death of Ebenezer Talbot, a useful Friend who had been particularly active on the Friends' Allotment Committee, having to do with providing tillable plots of ground for the unemployed. It was only two or three years ago that he and his wife, Muriel Talbot, in company with Joan Fry, visited rather extensively among American Friends.

* * * *

From the *Guilfordian*, we learn that Francis and Edith Sturge of England, who were fraternal delegates to the recent sessions of the Five Years Meeting, were to spend the Thanksgiving period in North Carolina, as guests of President Clyde Milner and Ernestine Milner of Guilford College, of Dean Elbert Russell and Lieuetta Russell of Duke University, and of High Point Friends at a church dinner.

* * * *

Our lively octogenarian Friend, Clarence E. Votaw of Fountain City, Indiana, has just returned from a very enjoyable visit to London and its environs, making contact with present-day English Friends and with Friendly places of historic interest. One of the most pleasurable events of his visit was an unannounced call upon Helen Hawkins Harris, a fellow-worker at the Friends Central Offices at Richmond when he was a member of the staff.

* * * *

Through the issue of the London *Friend*, published on the eve of the recent General Election, we learn that twenty-one Friends were *standing* as candidates for *seats* in Parliament. Of these, fourteen represented the Labour Party, four the Liberal, and one the Conservative, while one Friend was listed as National Labour and one as Independent. Of the twenty-one candidates, three were up for re-election—Sir George M. Gillett, National Labour, Sir Cecil Hanbury, Conservative, and Dr. Alfred Salter, Labour. Inasmuch as, meanwhile, the election went strongly Conservative, we fear that the mortality among these Friendly aspirants must

have been heavy. Labour made considerable gains, however, from which we hope that some of these Friends profited.

* * * *

On the attainment on November 16 of her eighty-ninth birthday, many of her New England Friends—and others by messages written or thought-conveyed—delighted to honor Sarah J. Swift of Worcester, Massachusetts. Friends from over the Yearly Meeting in Workers' Conference assembled, gave tribute in a beautiful floral remembrance, some of the visiting Friends enjoying a dinner party in her honor. In further recognition of the anniversary, the women of the Worcester Meeting arranged a special meeting of recognition.

* * * *

We find that we missed one important feature in mentioning the "Outside Activities" in connection with the Five Years Meeting sessions. This was a get-together luncheon on the part of the Yearly Meeting Presiding Clerks in attendance. With William F. Nicholson of London as the guest of honor, Clerks of nine American Yearly Meetings (those of Canada, Kansas, and Iowa being absent) enjoyed a period of Friendly fellowship in which they took advantage of the opportunity offered for informal discussion of their mutual problems. Various methods for "getting the sense of the meeting," ranging from the traditional practice of determining the "weight of the meeting" to the use of accepted parliamentary procedure, were advanced and considered.

* * * *

In explanation of the presence of a group of English Young Friends in an Austrian community work camp, the following appeared recently in a Vienna newspaper: "There is in England a Christian religious sect, the Quakers. These people, belonging mostly to wealthy families, preach plain living, and, what is more, they live according to their principles, and lead a simple and industrious life. Above all, they are eager to help their fellow human beings whenever and wherever they can. The sons and daughters of the Quakers do not spend their summer holidays at the luxurious seaside resorts in England and France. They travel all over Europe getting to know countries and their peoples, and they do both according to their own particular method. They set to and work with the people, wherever they can."

* * * *

To commemorate the completion of twenty-one years since the opening of relief work under the War Victims' Relief

and Emergency Committees in 1914, two hundred and fifty former workers from various parts of England and Ireland met, November 1, at Friends House, London, as reported in *The Friend*. As master of ceremonies, E. St. John Catchpool had arranged an informal and enjoyable program in which ample opportunity was given for renewal of old friendships and exchange of war-time reminiscences with tested comrades. As a preliminary to that celebration, a few workers who had been closely associated with A. Ruth Fry had, on the previous day, presented her with her portrait, the work of M. T. C. Dugdale. T. Edmund Harvey, speaking for this group, voiced their appreciation of their experiences as "War Vics" and told of the affection and admiration which Ruth Fry's leadership had inspired.

AMONG OUR QUARTERLY MEETINGS

Winneshiek Quarterly Meeting, Iowa Yearly Meeting, was held, October 26-27, at Valton, Wisconsin, with representatives present from all the Monthly Meetings except Highland, and with all pastors and their wives in attendance. Three automobile loads of Friends drove one hundred and ten miles to be present at the Meeting.

The Friday night message was brought by Orin Hutchins, pastor at Sawyer, Wisconsin, and Quarterly Meeting Superintendent. Saturday morning was given over to the meeting on Ministry and Oversight and to a sermon by Henry Marlenee, pastor at Hesper, Iowa, based on Psalms 139: 23-24. The afternoon session was a business one, while in the evening Iva Marlenee spoke graphically on "Building for Eternity."

Sunday was a day of inspiration and fellowship. In the morning meeting for worship, Oshea Hutchins—speaking to a crowded Church from the text, "Where is Elijah's God?"—stressed the supreme importance of our being "Men of God," and in the evening Clayton Quackenbush, pastor at Kedron, Minnesota, talking on the passage from Daniel, "O Lord, cause thy face to shine upon the Church that is desolate," emphasized the power of prayer in the life of the Church.

The chicken dinner served in the Church basement by the women of Valton Meeting, and the social hour which followed, were enjoyed by all.

* * * *

Van Wert Quarterly Meeting, Indiana Yearly Meeting, was held at Friends

Chapel, four miles south of Rockford, Ohio, November 1 and 2. The Friday evening meeting on Ministry and Oversight heard Oscar Trader's summary of "The Duties of Elders," while Friends in attendance at the sessions next day were addressed by Donald Spitler, pastor at Spiceland, Indiana, who spoke in the morning meeting on "The Wonderful Christ," and in the afternoon business session on temperance.

Vernon Riley, pastor at Monroe, Indiana, and Walter Purdy, pastor of a United Brethren Church at Montpelier, Ohio, were welcome visitors.

Throughout Thanksgiving week, November 25 to December 1, a Young Friends Conference, of an evangelistic nature, will be held at Friends Chapel. Pastors of the Quarterly Meeting, assisted by Vernon Riley and Roy Johnson, a Negro evangelist from Spencer-ville, Ohio, will be the speakers during the period.

* * * *

Bloomington Quarterly Meeting (Western Yearly Meeting) was held in Bloomington, Indiana, November 16 with a goodly number present from the seven congregations. In the meeting on Ministry and Oversight, Nathan Pickett brought to our attention thoughts from the sessions of the Five Years Meeting, of special concern to this body. In the hour of worship at eleven o'clock, Lyman G. Cosand, official delegate from Bloomington Quarterly Meeting to the Five Years Meeting made report of the week's proceedings at Richmond. Following the fellowship lunch at noon, the business was dispatched with C. L. Coffin and Edith Davies at the Clerks' table. A new department of work, that of Literature, was adopted and Mary Pickett was appointed superintendent of Literature for this Quarterly Meeting.

* * * *

A Quarterly Meeting of unusually large attendance and deep spiritual feeling was held at Winchester, Indiana, on November 16. Out of ninety-eight delegates seventy-six answered to roll call. At the Young Friends' session, Leslie D. Shaffer gave a splendid talk on Co-operation. He said the young Friends are simply the young church. He spoke of the needs at Lake Dewart and complimented the young Friends of Winchester Quarterly Meeting on their fine organization. The Young Friends Board of the Yearly Meeting will meet on Friday after Thanksgiving at Richmond.

At the business session it was announced that 500 copies of "A Short History of Winchester Quarterly Meeting," written by Anna E. Cox, were ready for distribution. The presence of Uncle Ira C. Johnson was greatly missed, and the Clerks were instructed to write to him, also to Laura Fetters, on account of the

death of her mother, Elizabeth Bond Parker.

Superintendent Adam Flatter presided at the devotional service. Leslie Shaffer brought a very acceptable message on "The Hour of Worship," and Fred E. Smith, Chester B. McKean and Frank Chant followed the same line of thought in brief talks. By request, Leslie sang "Abide with Me." After lunch, conferences of standing committees were held, to plan work for the coming year.

BALTIMORE FRIENDS IN WORK AND STUDY

The Young Friends of Baltimore are continuing their experiment this year of operating a Recreation Center for the surrounding community at the old Light Street Friends Mission. More attention is being given to club work among the boys and girls who take advantage of the Center. Haines Felter, who directed the enterprise last year, is studying in the University of Chicago; and Charles Mace, another member of the Young Friends group, is this year the employed

director. The Baltimore Young Friends have been one group for some time, with young people from both the Baltimore meetings making up its membership. In addition to the work at Light Street, the group regularly meets on Sunday evenings when they serve their own light supper and arrange a program of addresses and discussion for the hour following. The Young Friends' peace float was selected by the Baltimore *Sun* from the parade of 1,500 peace lovers in Baltimore on November 9 to be reproduced in a large picture accompanying the news story of the event.

A variety of interests is ministered to by the groups for young people and older Friends which meet during the Bible School hour on Sunday mornings at Homewood Meeting. Mary Goodhue Cary is leading a young people's discussion group which is considering until Christmas, "Elements in World Peace and the Quaker Attitude." A large group is following with interest the subject, "The Development of Morality." This group is conducted as a seminar. The ability of the group itself is drawn upon for

For Our United Service

Consolidated Report of United Benevolences of the Five Years Meeting

April 1 to October 31, 1935

RECEIVED:

FROM YEARLY MEETINGS:

Baltimore	\$ 1,533.89
California	
Canada	
Indiana	8,109.09
Iowa	3,292.36
Kansas	180.34
Nebraska	230.17
New England	452.00
New York	2,154.67
North Carolina	1,374.47
Western	2,855.09
Wilmington	723.04
Oregon	132.71

FROM OTHER SOURCES 1,415.93

Total Receipts \$22,453.76

DISTRIBUTED:

TO BOARDS AND AGENCIES:

American Friends Board of Missions	\$18,938.82
Peace Association of Friends	199.65
Board of Young Friends Activities	504.19
Board on Prohibition and Public Morals	60.28
Board of Education	39.57
Board on Religious Education	216.08
Fund for Aged Ministers and Missionaries	1,338.58
Cooperative Fund	832.86
Emergency Fund	323.73

\$22,453.76

United Budget for year 1935-36 \$55,000.00

Receipts to date 22,453.76

Balance to be raised by March 31, 1936 \$32,546.24

leadership. Among those who have given leadership thus far are Kendall Long, Landis Bradfield, Joseph Irving Parker, and Gladys Parker. Anna Braithwaite Thomas conducts a class in "The Books of the New Testament in Their Setting," and the Women's Bible Class is following the International Uniform Lessons.

W. Bruce Hadley is giving a series of five lectures on Thursday nights on "Social Teachings and Practices in the History of the Christian Church." Rachel W. Parker is in charge of a musical half hour from 7:30 to 8:00 during this series.

NEWS OF OUR MEETINGS

Thanks to the efforts of a special committee and Robert Jones, the pastor, successful rally day and homecoming exercises were held November 3, at the Martinsville, Ohio, Meeting. In the meeting for worship, the message of Walter L. Collins, President of Wilmington College, was augmented by a musical reading by Lucille Owings and a vocal solo by Catharine Dando, both of Wilmington College. Following the morning services, a social hour and basket dinner were enjoyed by those present.

* * * *

"All-Friends Day," instituted in the Minneapolis, Minnesota, Meeting years ago by Samuel L. Haworth, was celebrated November 17, 1935, at the regular morning worship hour. People of Friendly background, whether members in Minneapolis or not, to about double the number usually in attendance, assembled in a session of fine fellowship. . . Minneapolis Friends were very glad to welcome their former pastor, A. Edward Kelsey, and his wife, Marion, at a weekday evening and a Sunday morning service recently, and to hear their cheerful and inspiring messages.

AT LYNN GROVE QUARTERLY MEETING

The fall sessions of Lynn Grove Quarterly Meeting were held, October 19 and 20, at Center, a few miles east of Newton, Iowa. Carl D. Byrd of Marshalltown, was guest speaker on Saturday. In the meeting on Ministry and Oversight, he emphasized stewardship as stressed by the Executive Committee of Iowa Yearly Meeting in a united movement of the various churches, cooperating under the slogan, "The Church Presses On." In the meeting for worship, Robert Lincoln of Grinnell conducted the devotional service, reading part of Matthew VII. Carl Byrd brought a very helpful message from 2 Peter 1:5.

In the Missionary meeting, representatives of the local meetings talked on "What is Your Conception of Missionary

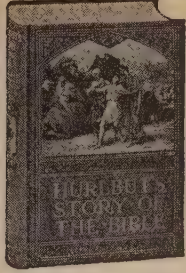
Work?" These talks were interesting, pointing out different ways whereby workers may carry on more effectively in this phase of Christian work. Della Day, of Center, told entertainingly of a recent visit to Winnesheik Quarter, and the inspiration she received was gratefully accepted here.

In the afternoon business session, affirmative response was given to a recommendation from the Executive Committee that an evangelistic campaign be carried on cooperatively throughout the meetings of the Quarterly Meeting, and a committee was appointed to carefully consider the procedure and to secure an evangelist. Congratulations were tendered by the clerk, George Renaud, to Elwood and Mary Day, of Center, who celebrated their fifty-fifth wedding anniversary, September 29; to C. L. and Rhoda Hinchman Trout, of Center, who were married fifty years ago, September 21; and to Luther and Esther Stanley, of Sugar Creek, whose fiftieth wedding anniversary occurred on October 8, with his ninety-five year old mother, Belinda Stanley, present to enjoy the day with them. Several spoke appreciatively of the help and encouragement these Friends have given through the years. A communication was read from J. Paul Hadley and family of Arnolds Park, Iowa, which was much appreciated.

Fifty young people gathered for a cooperative supper and in the meeting following, Howard Harris, Jr., of Center, had charge of the devotional period. The address of Carl Byrd was most challenging and was deeply appreciated.

Sunday morning, George Woods, pastor at Lynnville, spoke to a large audience stressing the importance of "launching out into the deep" in the proposed evangelistic campaign. In the afternoon, the meeting was in charge of the Peace Superintendent, Howard Harris, Jr., when Robert Rinden of William Penn College spoke splendidly concerning his views on the Italo-Ethiopian situation and other information of vital interest.

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XENIA FRIENDS DEVELOP OPPORTUNITIES

Xenia Friends find many opportunities for service and ways of extending the kingdom of God. A number of the churches of Xenia, Ohio, agreed to sponsor a Sunday School at the County Children's Home, and Friends were responsible for the second quarter this year carrying on successfully by volunteer service of the membership in the meeting.

Vacation Bible Schools were held in two school buildings for a period of three weeks, the Friends pastor, DeElla L. Newlin, supervising the one at Spring Hill, and sixty-six children from Friends church were enrolled in both schools, being the largest number from any church in the city.

Several Sunday evening services have been addressed by visitors, or were in charge of special groups. One evening, the men of the church had charge, and another evening, the young people. The visit of Clara Mary Newsome of Azalia, Indiana, August 4, was much appreciated. She gave a very instructive talk on Palestine, showing many interesting articles from that country.

A Bible-fact contest during a Sunday-school social, October 1, recognized Alonzo Peele as winner of the prize, and at Rally Day, the following Sunday, 195 were present, each class furnishing a number on the program. The annual Grandmother's Party, October 17, sponsored by the Social Service Committee, with Mary Bath, chairman, was a most enjoyable occasion. Out of a guest list of thirty-seven, eighteen were able to respond and the afternoon was delightful with reminiscence, songs and poems. Sarah Lane, formerly of Spiceland, Indiana, recited a number of original poems recalling scenes and events of her earlier years. Each guest was given a favor of flowers. The average age of guests was seventy-eight, the oldest, Mary Lambert, being eighty-seven.

A community program of music, readings, and a play entitled "Father's Day

On," was sponsored by the Ladies Aid Society and a neat sum was added to the treasury. At the reorganization of the Xenia Ministerial Association in September, DeElla L. Newlin was re-elected as Secretary-Treasurer.

HESPER AND TONGANOXIE CONFERENCE

The Ministers' Conference of Hesper and Tonganoxie Quarterly Meetings, Kansas Yearly Meeting, met with Ross and Viola Smith at Stanwood, Kansas, November 5, with sixteen members and five visitors in attendance.

In the forenoon session, William Kitch, of Tonganoxie, speaking to the theme of the day, "The Missionary Program of Kansas Yearly Meeting," outlined the missionary program of the Yearly Meeting. In the afternoon, Clinton Nellis, of Lawrence, in discussing the place of the pastor in the missionary program of the Yearly Meeting, declared that upon the ministers rests the ultimate responsibility for the success or failure of such programs, since it is through their knowledge of and acquaintance with and enthusiasm for missionaries and their problems that Church members are led to an active support of missionary movements. Devotional exercises in keeping with the conference theme were conducted by Amy Hawkins, of Tonganoxie, and by Reba Reece, of Hesper.

The cafeteria luncheon enjoyed by all present during the noon social hour was followed by a brief business session in which plans were made for celebrating, in November, 1936, the tenth anniversary of this Ministers' Conference. The next meeting of the group will be January 21, 1936, at the home of Clinton Nellis, in Lawrence, Kansas.

WORKERS' CONFERENCE IN NEW ENGLAND

The annual Workers' Conference of New England Friends was held this year at Worcester, Massachusetts, November 13 and 14. Oliver M. Frazer, pastor of the Worcester Meeting, was the Conference Chairman, and he and his wife with all the Worcester Friends did their best to make the visiting Friends at home. Harry Harrison, as chairman of the Committee of Arrangements, gave a hearty welcome and Arthur W. Hawkes, in charge of registration, saw that all were provided with homes for the two nights. Seventy-eight from out of town registered.

This year the Conference was devoted largely to a review of the Five Years Meeting for the benefit of those not able to attend, with time for open discussion of the various subjects brought up. In

the first session, James A. Coney gave us a bird's-eye view of the Five Years Meeting, and was followed in that and other sessions by Harvey Jones, Edna Libby, Leila Marsteller, Arthur Santmier, Frances Wheeler, Harold Tollefson and Lyra Trueblood Wolkins, who gave digests of different Commission reports, with the reactions noted and with their own ideas on the subjects.

The Woman's Missionary Union of New England held its mid-year meeting the second afternoon and that evening we listened to Rachel Mostrom, recently returned on furlough from the Friends Mission in Nanking, China. She is one of our own members and is always heard with loving appreciation.

The lunch which Worcester Friends served at noon on Thursday was much appreciated. During the lunch hour congratulations were extended to our beloved Sarah J. Swift, whose eighty-ninth birthday was to occur two days later. A potted plant was presented to her while James Coney and little Betty Wood of Providence sang "Happy Birthday to You."

The excellent addresses and the goodly fellowship of Friends meeting one another again and mingling socially made this conference a stimulating, profitable and enjoyable season.

UNIVERSAL BIBLE SUNDAY

With Universal Bible Sunday, December 8, the nation-wide celebration of the four hundredth anniversary of Myles Coverdale's translation of the Bible, the first complete English Bible to be printed, will formally conclude. It is hoped, however, that Bible Sunday will be considerably more than the climax of this recognition of four hundred years of the printed English Bible. From the very

beginning, those in charge of this commemoration have definitely felt that "the freshly awakened interest in the Bible should be channelled permanently into the conscience of the Churches so as to stimulate them in the assumption of a continuing responsibility in having the Bible more generally read and owned." In pursuance of this aim, the Rev. Charles F. Wishart, president of the College of Wooster, has written a forceful brochure entitled, "Coverdale Speaks," in which, after pointing out the average man's religious need for the Bible, he pleads that "not only within the membership of the Church, but throughout the rank and file of men everywhere, means be devised of reaching men with the Book, else spiritually they starve to death." It is the hope of the National Committee that American Churches in their services on Bible Sunday will sound widely Dr. Wishart's earnest plea.

BIBLICAL SCHOOL SHORT COURSE AT WICHITA

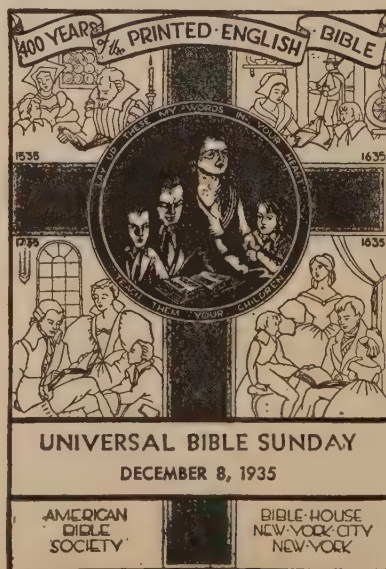
The Biblical School of Friends University conducted a Short Course during the week of November 11 to 15. Five daily classes were held in addition to an address each evening. The classes were conducted by the regular Faculty of the Biblical School, assisted by Dean Alan Irwin of the School of Music, and President David M. Edwards. Bernard Mott, President of Friends Bible College, Haviland, Kansas, delivered one of the evening addresses.

Classes were conducted as follows: Devotional Music, Dean Alan Irwin; Studies in Psalms, Dr. J. H. Langenwaller; Problems of the Early Church as Revealed in the New Testament, Professor John D. Mills; Christianity in World Relations, Dr. David M. Edwards; The Mystical Element in Christianity, Dean Gervas A. Carey.

An enrollment of thirty-six included sixteen pastors of the Yearly Meeting. These were very desirous that the Course be made an annual feature on the school calendar in view of the special benefit derived from the instruction, fellowship and inspiration of the week.

WITH FATHERS AND SONS AT LUDLOW FALLS

A most successful and enjoyable Father and Son banquet was held at the Ludlow Falls, Ohio, Friends Church on the evening of November 8. The dining hall of the Church was very prettily decorated in autumn leaves, asters and chrysanthemums, and the tables were lighted with candles set in corn ears, which served as candlesticks, thus carrying out the color scheme of red and yellow. The younger women of the Church



prepared and served a delicious two-course dinner.

The toastmaster, Frank Mousse, was in charge of the program of songs, talks, and readings which was presented during the meal. Following that, the speaker of the evening, R. Aaron Napier, pastor of the Friends Meeting at Winchester, Indiana, talked on "The Place and Importance of Youth in Religious Activity."

The eleventh annual Prince of Peace Contest recently sponsored by the Ohio Council of Churches was won in Miami County by Stanley Mousse, a member of the Ludlow Falls Friends Bible School, who received a bronze medal for his declamation on "Mars and Woden, Inc." These local and county contests, held in over six hundred Churches throughout the State, will be followed by similar ones in the congressional districts, and the winners of these will compete, in turn, in a final State contest, for prizes of money and college scholarships.

SAM LINDLEY REPORTS FROM HONOLULU

As readers of THE AMERICAN FRIEND have previously been informed, two American Friends are members of the Faculty of the University of Hawaii: Walter J. Homan, formerly of Whittier, and Thomas R. Kelly, formerly of Earlham. Friends are not so well informed that one of our young Friends, Sam Lindley, of Earlham College, is this year a student in the University—one of a dozen or so exchange students recruited largely from this country, a corresponding number from the University of Hawaii being in attendance at those of our colleges from which the American students came. The purpose behind the exchange arrangement is to further understanding and appreciation of differing cultures.

From a personal letter written from "Paradise of the Pacific," dated November 6, giving first, and necessarily somewhat superficial impressions, we reproduce the following excerpts:

"Honolulu itself is a marvel in the educational and cultural benefits it presents for a town of its size. As a meeting place of East and West, it specializes in the best of the cultures of both in their art, literature, and religion.

"The buildings and homes in themselves are distinct and beautiful beyond comparison of other American cities, and they are made so much more enchanting by the shrubbery and flowering trees that are seen everywhere.

"The people are all genuinely hospitable, kind, and thoughtful. Never have I seen a parallel instance of people of all the races of the world living in

daily contact with mutual respect as here in Hawaii. The roll call of a class sounds like a directory of the world. And to see them sitting in the shade of the campus swapping ideas on the things that really count, gives one a greater hope for the 'Brotherhood of the World.' This week is Peace Week and is filled with speeches, discussions, and plebiscite voting on the questions of war and peace.

"It is a very sad fact, however, that the *haoles* (Caucasians) are mostly in favor of armed preparedness with a conviction that arouses fear in such a 'teetotaler' as I. It is not so strange, however, when military activities are going on all the time; the officers are the 'socialities,' and Honolulu gains a large per cent of its trade from the military budget. Most are willing to condemn war, but ready to fight when the nation says the word!

"What astonished me was to learn that the young Japanese are eager to carry on the work of peace, but are unable to do so on account of their rather delicate

relation with the government. They are 'on the spot' as far as demonstrating any 'disloyalty' to the United States is concerned. Therefore they have their hands tied for any action or speech towards peace. I think the young Japanese could give lessons in loyalty to some of the 'one hundred per cent Americans' who remain indifferent to the peace question.

"The *haoles* who are favorable to some program for peace are in the minority, and powerless in the face of the tremendous financial pressure of the military budget in Honolulu. There is some awakening, however, as evidenced by Peace Week, and at least the pacifists are not the inactive elements in the Island's social and political pot.

"I have joined the activities of the Church of the Crossroads, which is an undenominational, interracial attempt to arrive at a universal understanding through religion. Theirs is the nearest to the Friends' belief (of which there is no representative meeting on the Islands). The Church is just getting a start and is building a beautiful home near the University campus. On next Wednesday, the University division of the young people will be conducted through the Art Museum, an unusually fine collection of Oriental and Western art, by its organizer, the greatest Friend on the Islands, Mrs. Isaac M. Cox.

"Though I had a fine room in the boys' dorm given me free, I am living in a Japanese family, eating typical Japanese food, and where Japanese customs and language prevail. By this I feel I am better off than in a comfortable room and with fine meals in a very American dormitory. I believe I should make the most of my year here in getting to know the people as they live."

WILLARD CENTENARY IN PROSPECT

In connection with worldwide preparatory programs that would do honor to Frances E. Willard, the first President and Organizer of the Women's Christian Temperance Union, who was born September 28, 1839, an interesting program was given in the Friends Church at Minneapolis, Minn., on the evening of September 27. Eloquent tribute was paid to Frances Willard by the pastor, H. Millard Jones, and the major feature of the program was the presentation of "The Temple of Wisdom" with its seven pillars draped in rainbow colors bearing the names: Fear, Faith, Works, Hope, Life, Love, and Law. A procession of a hundred children with their dolls marched into the temple and represented different countries with their flags and a remark on the drink habit from those countries. They marched to

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form the letters WCTU and the dolls were placed on racks which extended the whole width of the temple. The principal address was given by Mrs. Harriet G. Northfield.

A chart loaned by the Anti-Saloon League with its 118 little dolls illustrated an investigation made by Prof. Demmi of Switzerland into the relation between alcoholism and degeneracy which indicates clearly that habitual use of small amounts of alcohol predisposes the race to weakness. Five times as many of the drinkers' children died in infancy, as of the abstainers, and five times as many children of the abstainers were normal, as of the drinkers.

The occasion was also a celebration of the one hundredth anniversary of the first school built in Minneapolis.

JOHN C. THOMAS

John C. Thomas, a member and minister of Homewood Friends Meeting, Baltimore, Maryland, passed peacefully away in his ninety-third year at his home in Baltimore, on November 3rd. Born December 11, 1842, he was the last survivor of the family of Dr. Richard H. Thomas. His four brothers and his sister, Mary Snowden Braithwaite, were also recorded Ministers who gave freely of their time and strength to the work of the Lord and of the Society of Friends. He himself became an active worker in his early manhood, and for more than fifty years he and his wife were the mainstay of the Meeting at 1010 Light Street, Baltimore. His sympathies were wide, embracing active work in the Y. M. C. A., and in the fight for Prohibition and the cause of Foreign Missions.

At the age of eighty-three he realized his life-long dream of visiting the Holy Land.

He was connected with the Johns Hopkins Hospital from its foundation, and from 1900 till his retirement in 1924, he acted as Treasurer of the Trust Estate which involved the care of much warehouse property. It also led to a lively interest in the Hospital's inmates. Many an invalid, sick and anxious, coming to Baltimore for hospital care, had his way made easier and his failing faith revived by the kindly hospitality and practical help of John and Eugenia Thomas.

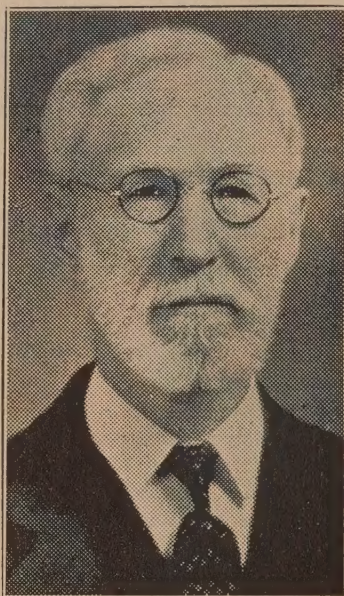
The centenary celebration at Haverford College in the early summer of 1934 gave John Thomas one of the greatest pleasures of his closing years. As the oldest alumnus present, he attended the class dinner of his section and had himself prepared a short speech which was read for him by Rufus M. Jones.

In our Baltimore Meeting we look back seventy years and realize how must its efficiency depended upon his faithful un-

ostentatious work. It was fitting that his funeral service should be held at the close of our recent Yearly Meeting, and that testimonies should be borne to his unselfish life of simple trust in the Savior.

WILLIAM L. PEARSON

The home-call, October 26, 1935, at Pasadena, California, of William L. Pearson, retired minister, educator, writer, and public-spirited citizen, came in the midst of the sessions of the Five Years Meeting to which he was deeply devoted and in which he long had been a valiant worker for truth. Friends assembled, united in an expression of sorrow at his passing, in which they testified that "his ministry in spirit to this Five Years Meeting was greatly blessed."



Dr. Pearson was born in North Carolina, in 1849, the son of Lazarus and Sarah Pearson. Following his secondary schooling, he attended Earlham College, where in 1875 he received the degree of Bachelor of Arts. His Master's degree was taken at Princeton in 1880. He was awarded the Hebrew fellowship from Princeton Theological Seminary in 1881, and followed this by two years' study of theology, semitic languages, and philology at the University of Berlin. Two more years of work at the University of Leipsic led to the degree of Doctor of Philosophy, which he obtained in 1885.

In 1895, he was married to Nancy Greaves of Newburg, New York, who died in 1918. In 1922, he married Alice G. Lewis, of Tokyo, Japan, who survives him.

As an educator, Dr. Pearson had a long and varied experience. His teaching career, begun in 1875 at Fairmount, Indiana, where he was Principal, continued

at Southland College, where he was also Principal, 1876-1877. In 1887 he went to Penn College, where he served, first, as Professor of Modern Languages, and, then as Professor of Biblical Literature and Principal of the Biblical Department, 1891-1906. From 1906 to 1917 he was Principal of the Bible School and Professor of Biblical Literature and Exegesis at Friends University, Wichita, Kansas.

W. Carleton Wood, who, with Charles S. White, had charge of the funeral services held in the First Friends Church at Pasadena, said, in eulogizing his former teacher:

"Dr. Pearson was a good teacher, as good as the best in his day . . . and as a teacher of young men and women he was supreme. His students were boys and girls to whom he became in a unique sense the full content of spiritual father, brother, and friend."

One of his chief concerns in recent years was for colleges, which call themselves Christian, to envisage the opportunity that is theirs to capture the mind and imagination of youth for training in Christian leadership in Church and society. He was organizer and first president, from 1916 to 1920, and secretary and treasurer from 1920 to 1922, of the Council of Church Colleges in Kansas.

Recorded a minister in 1882, William Pearson had a record of continued service to his Church in official and unofficial capacities. He was pastor of the Friends Meeting at Minneapolis, Minnesota, in 1886 and 1887. Always eager for closer union among Friends, he was an interested observer and participator in the steps which led to the organization of the Five Years Meeting, and was a delegate to the preparatory conferences of 1892 and 1897 and to the regular Five Years Meeting sessions of 1912. Going to Tokyo, Japan, in 1922, he did missionary work there for two years.

One of the movements near to his heart was that of peace. His advocacy of it dates, it is said, from his memories of the devastation wrought by the Northern and Southern armies during the Civil War, and from his recollection of the underground railroad station then maintained on his father's farm. His interest in the effort to abolish force in handling the affairs of men and nations was deep and vital. He was well informed on every phase of this great work, but his particular concern was that professing Christians might come to see the inconsistency of the war system with the spirit and teaching of Jesus. To this end, he fostered local peace organizations, co-operated with national and international peace agencies, and labored ceaselessly with voice and pen to arouse American Friends to active support of their traditional peace testimony, and to encourage

Church leaders, especially in southern California, to teach their people that war and Christianity are irreconcilable. He was a delegate to and a speaker at the American All-Friends Peace Conference in Philadelphia in 1901.

His was truly a dedicated life. Dedicated to Christ and his Church, his whole thought was to extend the kingdom of God in this world. Every interest of his, temperance, missions, race relations, peace, etc., was founded upon his intense purpose to make Christ known to the world, and he did his share to build the kingdom of Christ in human society.

FRIENDS COUNCIL ON EDUCATION

The Friends Council on Education will hold a dinner meeting in the auditorium of the Whittier, 15th and Cherry Streets, Philadelphia, Wednesday evening, December 11th, at six-thirty o'clock. George A. Walton, headmaster of George School, will tell of the Adjourned Session of London Yearly Meeting. Board and Committee members are especially urged to attend. The dinner will be seventy-five cents. Requests for reservations should be sent before December 9 to the secretary, Hadassah Moore Leeds, 1025 Westview Street, Mt. Airy, Philadelphia.

MISSIONARY BOOK

Under the title, "And It Grew," the Friends Mission at Chiquimula, Guatemala, C. A., has published an illustrated book setting forth the history and growth of the Mission. The price is fifty cents, postpaid. Copies may be had directly from the Mission or from J. H. Pearson, Treasurer, 2213 S. E. 57th Avenue, Portland, Oregon, and G. A. Hodgkin, 1804 Washington Boulevard, Chicago, Illinois.

BIRTHS

ARMFIELD—To Lora and Doris Campbell Armfield, Greentown, Indiana, October 29, 1935, a daughter, Loretta Ann.

EDMUNDSON—At Athena, Oregon, October 18, 1935, to Dr. W. T. and Mary Elliott Edmundson, a son, John.

MICHENER—At Newberg, Oregon, October 29, 1935, to H. Paul and Margaret Michener, a daughter, Miriam.

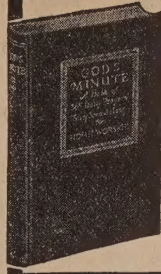
WOLFF—At Philadelphia, Pennsylvania, June 26, 1935, to William and Mabel Wolff, a daughter, Dorothy Elizabeth.

MARRIAGES

ABBOTT-BROWN—At the Friends parsonage at Mooreland, Indiana, November 9, 1935, Sara Juanita Brown and Wilbur Abbott. Chester B. McKean, minister.

HISS-THOMAS—At the home of the bride's mother, Mrs. Frank Thomas, of Berwyn, Pennsylvania, September 25, 1935, Isabel Rush Thomas and Philip Wills Hiss, son of the late William H. Hiss and Lily Mills Hiss of Plainfield, Indiana.

THE IDEAL GIFT AT ALL TIMES



GOD'S MINUTE...

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A daily reminder of the giver

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DEATHS

COPPOCK—On October 24, 1935, at Monrovia, California, Julia Garner Coppock, daughter of Dr. Jephtha D. and Martha McPherson Garner, aged eighty years. She was born in Clinton County, Ohio, February 21, 1855, but spent her childhood in Maryville, Tennessee, where she attended a Friends school. Later, she was a student at Earlham College. In 1877, she married Benjamin Coppock, a teacher in her home town, and they, together with her father, founded a normal and preparatory school at Maryville. Soon after their marriage, her husband was recorded a minister. After five years spent in service at Whites Manual Labor Institute at Wabash, Indiana, they went west under government appointment as superintendent and matron of the Chillicothe Indian Industrial Institute School. Following that, they were in Indian service as supervisors of education among the Cherokees. They removed in 1906 to Pasadena, California, and in 1910 Benjamin Coppock became Superintendent of Missions in California Yearly Meeting. In this work he was ably assisted by his wife. A daughter, Ethleen C. Wilson, survives her.

HADLEY—At his home in Friendswood, Texas, October 10, 1935, on his seventy-eighth birthday anniversary, Cyrus J. Hadley, son of Amos and Sallie Hadley. He was born near Mooresville, Morgan County, Indiana, October 10, 1857, a birthright Friend and was converted in early manhood, living a consistent Christian life. When a young man he moved to western Kansas where he married Elvira Barrett who survives him. Funeral services were held in the Friends meetinghouse at Friendswood, Texas.

HARVEY—At her home near Bloomington, Indiana, November 1, 1935, Lydia Harvey, the widow of James E. Harvey, aged seventy-five years. She was a loyal member of Bloomington Monthly Meeting. Funeral services were held at the meetinghouse in charge of Edward M. Woodard and Lyman G. Cosand. Two sons and two daughters survive.

JOHNSON—At Newberg, Oregon, November 5, 1935, Lucy Davis Johnson, wife of Elwood Johnson, aged seventy years. She was a very capable woman and as long as she was physically able was active in the work of the church and in the cause of temperance. She had a special gift as an Elder and a Sunday school teacher. At one time she was the motherly and efficient matron of the girls' dormitory at Pacific College. She and her husband, who recently celebrated their fiftieth wedding anniversary, moved

to Newberg in 1920 from Cleveland, Ohio. Her husband and one daughter survive her. Funeral services held at Newberg, November 7, were conducted by Carl Miller and Edward Mott.

MCGRAW—At his home in Fountain City, Indiana, September 23, 1935, John McGraw, aged ninety-three years. A lifelong resident of Wayne County, he had lived in Fountain City the past twenty years. He was an earnest, active member of the Friends Church as long as health permitted. For many years he had practised the daily reading of the Scriptures. Services were held at his home with S. Russell Burkett in charge. Survivors are three daughters: Margaret McGraw, Etta Adamson, and Minnie Thornburg.

MORRISON—On November 3, 1935, at the home of her daughter, Kathleen Morrison Allee, at Bloomington, Indiana, Sylvia McCoy Morrison, widow of Allen Morrison, aged seventy-four years. She was a devoted member of the Bloomington Monthly Meeting. In addition to the daughter, a son, Kenneth Morrison, of Beardstown, Illinois, survives. Funeral services, conducted by Edward M. Woodard and Lyman G. Cosand, were held at the residence.

NEGUS—At his home in Muscatine, Iowa, October 9, 1935, John Negus, aged 84 years. Born near Salem, Iowa, the son of Isaac and Mary Negus, he was moved to the Bloomington community at the age of four and in 1851, was united in marriage with Mary M. Sharp who preceded him in death in 1930. To this union were born six children. A birthright Friend and a charter member of the Bloomington Friends Church of which he was still a member at his death, he was loyal to and faithful in attendance of his church as long as health permitted. Ministers in charge of services at the Bloomington Church were Viola Smith and Athena Mortimer. Burial in the Bloomington Friends Cemetery.

O'FARRELL—On October 31, 1935, from a stroke of apoplexy which occurred while she was working in the Church at Arnolds Park, Iowa, Lulu O'Farrell, a member of the Arnolds Park Monthly Meeting. She was an untiring worker and an inspiring leader in the work of the meeting. She had been president of the Ladies Aid Society since its organization twelve years ago, and was a staunch and persistent laborer in the W. C. T. U. Her husband, B. A. O'Farrell, and their three daughters and one son survive.

TERRELL—At the home of her daughter, Ruth Smith, of Ames, Iowa, September 27, 1935, Almeda Terrill, daughter

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of Lindsey and Eunice Jessup, born, May 26, 1860, near Plainfield, Ind. A birth-right member of the Society of Friends, she had always been loyal to its principles and her life in her family and community had ever been one showing the true spirit of Christianity.

WHITE—At his home in Belvidere, North Carolina, October 19, 1935, Hugh Peele White, son of the late Charles Henry and Martha Newby White, aged forty-six years. He was a devoted, conscientious Christian, highly esteemed by all who knew him, and an efficient servant of his church in many capacities. His wife, Lillie Raiford White, and two daughters survive. Funeral services were conducted at Piney Woods Meetinghouse by O. M. Stephenson, pastor of the M. E. Church.

WHITE—At his home near Straughn, Indiana, October 19, 1935, Everett S. White, son of Thomas William and Henrietta Stanley White. Almost all of his life had been spent in the Quaker neighborhood around Straughn, where he was a faithful member of the Richsquare Meeting. His wife and two children survive him. He was a brother of Mildred White, formerly Principal of the Friends Girls School at Ram Allah, Palestine.

WOODWARD—At Wichita, Kansas, October 12, 1935, while attending Kansas Yearly Meeting, Ira H. Woodward, of Haviland, Kansas. The son of Benjamin and Lydia Cook Woodward, he was born near Mooresville, Indiana, August 28, 1851. While attending Friends Bloomingdale Academy he met Laura Lewis,

to whom he was married October 1, 1874, and who preceded him in death but a few months. In 1885, he and his twin brother, Riley D. Woodward, moved with their young families to western Kansas, becoming pioneer settlers and founders of the Friends Meeting and community at Haviland. Through all the intervening years he was a staunch supporter of the religious, educational and civic interests of the community. He made Christianity attractive by the radiance of his own life. Surviving, are four married daughters with their families. Funeral services were conducted at Haviland by Gorman Y. Doubleday, pastor, assisted by W. A. Woodward, a nephew.

WHERE TO STAY

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley,

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Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.
57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Ave. and Shoshone St. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Cecil Hinshaw, Pastor.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 10:30 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

NOTICE

To our friends who continue to send to us their magazine subscriptions we are grateful. Willis and Juanita Beede, R. R. No. 1, Box 43, Whittier, California.

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